DEVOTIONS

VPON

Emergent Occasions, and seuerall steps in my Sicknes.

Digested into

- 1. MEDITATIONS upon our Humane Condition.
- 2. EXPOSTVLATIONS, and Debatements with God.
- 3. PRAYERS, upon the scuerall Oc-

By IOHN DONNE, Deane of Las. Pauls, London.

LONDON,
Printed for Thomas Iones.
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DEVOTIONS

VPON

increased Ocialions, and lelexall lups in my Sickness

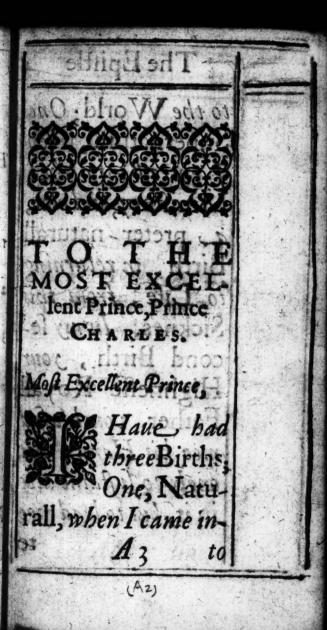
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Manager Land and areas are Eller
Eller Chedition

Expost ve a rous, and Del'élements with God.

Province a groom the senerallocal customs.

By Ion's Donne, Deine of S. Perls London.

intelior Thomas lones:



The Epistle to the World One Supernatural, when F entred into the Ministery and now, preter-natural Birth, in returning to Life, from thu Sicknes. In my fecond Birth, your Highneffe Royal Father vouchfafed mee bis Hand, not onely to Sustaine med in it, but to lead mee to A

Dedicatorie. e to it. In this last n Birth, I my felfe am borne a Father: This Child of mine, 3 this Booke, comes into the world, from 00.10 mee, and with mee. יי And therefore, I presume (as f did the 1 Father to the Fad ther) to present the al Sonne to the Sonne 1 This Image of my e Humiliation, to the 0 line-

The Epiftle

lively Image of his Maiesty, your High nesse. It might bee enough, that God bath seene my Deuotions: But Examples of Good Kings are Commandements; And Ezechiah writt the Meditations of hu Sicknesse, after bil Sicknesse. Besides, as I have lived to fee, not lize,

Depicatorie. (notas a Witnesse onely, but as a Partaker) the happinesses of a part of your Royal Fathers time, fo shall f live, (in my way) to see the happpinesses of theistimes of your Highnesse too, if this Child of mine, inanimated by your gracious Acceptation,

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The Epistle,&c. on, may so long preserue aline the Memory of Your Highnesse Humblest and Deuotedst IOHN DONNE.



Stationes, sine Periodi in Morbo, ad quas referentur Meditationes sequentes.

I Niultus Morbi primus,

3 Decubitus sequitur tande,

4 Medicusq; vocatur; 5 Solus adest; 6 Metuit;

7 Socios sibi iungier instat;

8 Et Rex ipse suum mistit; 9 Medicamina scribunt;

10 Lente & Serpenti fata-

Morralus

II No

11 Nobilibufq; trabunt, a cincta corde, wenenum Succis, & Germais; & qua Generofa, ministrant Ars, & Natura, instillant; 1 2 Spirante Columba Supposità pedibus, renocantur ad ima vapores 13 Arg; Malum Gemuin, numer of fligmate, fassus Pellisur ad pectus, Morbig; Suburbia, Morbus: 14 Ida notant Criticis, Medici, enemiffe diebus. 15 Interes infomnes Noche ego duco, Diefq, ... A 16 Et properare meum, cla mant, eturre propinqua Obstrepera Campana, alio tum in funere, funus. ? 17 Nanc lento fonitu dicam Morieris; 18 Avindes Mortuus

Mortuus es, sonita celeri, pulluq; agitato. Oceano tandem emenfe, aspicienda resurgit Terra; vident, iuftis, Medici, iam cocta mederi Se posse, indicis, 20 Id agunt; 21 Atq; anunit Ille, Qui per cos clamat, linguas iam Lazare lettum: 22 Sit Morbi Fomes tibi Cura; 23 Metufq; Relabi.

formus & Jean celery pulling agains. ecano fanaem cira; vident, infir, Med Errani, SILOO MULT Pag 40 pro 213 Meditat. Pag 43 ylt patture poliure. Pag.96,lin.penult.flesh. God, Pag. 158. in Marg. Buxdor. Pag. 173. li 13. add, hall, EXEd WAL Pag. 185. Jin. 17 blow. Bow.

DEVOTIONS.

infulcus Morbi primus;

The first alteration, The first grudging of the sicknesse.

I. MEDITATION.



Ariable, and therfore miferable condition of

Man, this minute I was well, and am ill, this minute. I am furpriz'd with a fodaine change,

B and

& alteration to worfe, and can impute it to no cause, nor call it by any name. We fludy Health,

and we deliberate vpon our meats, and drink, and Ayre, and exercises, and we hew, and wee i polish euery stone, that goes to that building; and so our Health is a b long & a regular work; to But in a minute a Car h non batters all, ouer A throwes all, demolishes 6 all; a Sicknes vnpreuen-b ted for all our diligence, h vnfuspected for all our cl CU.

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dirioficie, nay, vndelerued, if we confider on le diforder fummons vs. feizes vispossesses vs, de stroyes vs in an instant. O miferable condition of Man, which was not imprinced by God, who as hee is immortall himfelfe, had pura evale, a bedme of Immortalitie into vs, which we might hanenblowen into a flame | but bleve it out, by our first sinne, wee beggard our felues by e, hearkning after falle riin ches, and infatuated our felues B 2

1.

felues by hearkning afterfalle knowledge. So that now, we doe not onely die, but die vpor the Rack, die by the torment of ficknesse; no shat onely, but, are pre afflicted Super-afflicted with these iclousies and suspitions, and appre benfions of Sicknes, be forewegan cal it a fick nes, we are not fure we areoill sone hand aske the other by the pulle and our eye askes ou own wrine, how wedo Omultiplied misery!

we die and cannot cha ion death of Because whee die in this tolment of sidenes de aretorment redavieh ficknes & cannot flay till the comment come but pre-apprehêfrons and presages, prophacy those torments, which induce that death before either come, and our diffoliation is conceialed inchese first thanges, quickned in the ficknes it telfe, and borne in death, which bearesdate from thefe first changes, 10ts this the Honour which

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Man hath by being a title world That ho hath these earthquakes in him felfe, fodaine fhakings these lightnings, sodaine flashes; these whiters, fodaine noifes; thefe E clypfer, fodain offuscati ons & darknings of his Tenfes thefe blazing flurs fodaine fiery iexholari ons thefe winers of blood des instave bar anishol he a morld to hindfelfe onely therefore shathath hash inclugh inchimfelf dot andyted dellady and chedute himselfe, but to pre-

prelage that execution vpon himselfe; to assist the sicknes, to antidate the sicknes, to make the ficknes the more irremediable, by fad apprehensions, and as if hee would make a fire the more vehement, by sprinkling water vpon the coales, so to wrap a hote feuer in cold Melancholy, least the feuer alone shold not destroy fast enough, without this contribution, nor perfitthe work (which is destruction) except we

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ioynd an artificiall ficknes, of our owne melanable, to our natural, our vanatural, our vanatural feuer. O perplex'd discomposition, O ridling distemper, O miserable condition of Man.

F I were but meere dust & ashes, I might speak vnto the Lord, for the Lordes hand made me of this dust, and the Lords hand shall recollect

Devotions lectriffsames the Lords hand was the wheele, vpon which this veffell of day was framed and the Lorden Hand is the Enlesin which these athe shall beipreferu dil aim object affiles the affiles of the Temple of the H. Ghoft, and what Marble is soprecious Bullam morethen dost soaffres. lam my best part, I am my foule. And being fo, the breath of God, I may breath back thefe pious expostulations to my God.

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My God, my God, why is
B5 not

Denotions hot my foule, as for fible as my body? Why harh nor my foule these apprehensions, thefe prela ges, thele changes, thole antidates, those icalou fices, those suspitions of a sinne, as well as my body of a sickness why is there not alwayes a puble in my Soale, to beat at the approchof arteneation to finne why are there not alwayes waters in mine exes, to tellifie my Spiritual ficknes? I fland

in the way of tentations, (naturally, necessary

rily,

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fick of Sin, and am bedded and bedrid, buried and putrified in the practife of Sin, and all this

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her licknes, is irreconerablenes irremediablenes: y but, Omy God, lob did not charge thee foolifhly, in his e remporall afflictions. e nor may lin my piritue all. Thou hast imprini red a pulse in our Soule, but we do not examine it, a voice in our confci-1 hearken vorming musell hearken vatore Wetalk hout, we real isom, we dinke it our, we fleepe icout pand when we wake, wedoenoway with Iacob, Surely the Lord is in this place, and I

Gen. 28.

16.

PW

kneu

knew it not: but though we might know it, we do not, we wil not. But will God pretend to make a Watch, and leave out the springe? to make lo many various wheels in the faculties of the Soule, and in the organs of the body, and leave out Grace, that should mouethem? or wil God make a fringe, and not wind it vp? Infuse his first grace, & not second it with more, without which, we can no more vie his first grace, when we 34

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we have it , then wee could dispose our selves by Nature, to haue it? But alas, that is not our case; we are all prodigall sonnes, and not disinherited wee have received our portion, and milpentrit, not bin denied it. We are Gods tenants heere, and yet here, he, pur bandelord payes vs Rents not yearely mor quarterly, but hourely, land quarterly, Every mihute her con wer his mercy, but wee will not runder Mat. 13 Stand, leafter bat we bould 16.

bee

mine end, and to looke backward to, to the cofiderations of thy mercies afforded mee from the beginning; that fo by that practife of confidering thy mercy, in my beginning in this world, when thou pla-tedst me in the Christian Church, and thy mercy in the beginning in the other world, who then writest me in the Booke of life, in my Election, I may come to a holy confideration of thy mercy, in the beginning

Denotions.

of all my actions here That in all the begin nings, in all the accesses and approches of spirituals sicknesses of Sinn

2 Reg. 4.

of God, there is death in the pot, and so refraine from that, which I was so hungerly, so greedily

may heare and hearko

Pros. 13.

flying to. A faithfull Am bassador is health, says thy wise servant Solomon Thy voice received, in the beginning of a fick-

nesse, of a sinne, is true

health. If I can see that light

ere light betimes and heare in that voyce early, Then Tes shall my light breake forth Efa. 58.8 iri as the morning, and my in health shall spring foorth a speedsby. Deliver mee fa therefore, O my God, the from these vaine imagion nations; that it is an ofourcurious thing, a dan-

m to that tendernesse, that h dawnede, that forupuon Ibulneffe, to feare every in concupiscence, euery offer k. of Soul that this fulpicim wis & realous diligence at will turne to an inordihe lodw nate

il gerous thing, to come

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Denotions)

nate delection of spilit and a diffidence inch care & prouidence ! bu keepme still establish'd both in a constant affu rance that thou wil speake to me at the be ginning of cuery fud licknes, at the approad of every fuch Sime; and that, if I take knowled of that voice then, and flye to thee, thou wil preferue mee from fal ling or raile me again when by naturall ainfin miugillam fallens do this, O Lard, for his lake who

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4 18 18

who knowes our naturall infirmities, for he had them and knowes the weight of our finns, for he paid a deare price for them, thy Sonne, our Sautour, Chr: Iefus, Amen

2. Actio Læsa.

The strength, and the fun= Etio of the Senses, & other faculties change and faile.

He Heavens are not the lesse constant, be-

T- 00

because they move con mone continually one and the same way. The Earth is not the more ful continually, because and melts in al the parts thereof. Man, who is the noblest part of the Earth, melts so avvay, as y if he were a statue, not of Earth, but of Snowe. We see his owne Enuit melts him, hee growes feane with that; he will fay , anothers beautic melts

n nelts him, but he feeles ey nat a Feuer doth not nelthim like snow, but he owthim out like lead, ke yron, like brasse es helted in a furnace: It oth not only melt him, out Calcine him , reduce im to Atomes, and to thes; not to water, but e olime. And how quicky? Sooner then thou tanst receiue an answer, ooner then thou canst conceiue the question: Earth is the center of my Earth is the center of my body, Heauen is the center of my Soule; these two are

Denotions.

of thefetwo; but the

goe not to these two,

an equall place: My bed pushing, my Soule doe a not go vp without pu ling: Ascension is met Soules pace & measur c but precipitation my bet dies : And, euen Angell f whose home is Heave a and who are wings too, yet had a Ladder to goe to Heaven, by step The Sunne who goes many miles in a minus

The Starres of the Fi



mamen

mament, which go fovel 0 ly many more ; goe not for falt, as my body to the earth. In the same in-И Stant that I feele the first attempt of the disease! feelethe victory; In the 0 twindkling of an eye, I n can fearfe fee instantly b the tall issimipadiand fatuous inftantly the appetite is dull and des Grelesse instantly the knees are finking and frengthlesse; and in an instant, sleepe, which is he picture, the copy of death to isciaken favory, kind that C

Denotions.

that the Originall, Death it selfe may succeed, and shat so I might shaue death to the life. It was

part of Adams punish mens in the five at of the bromes thou fhalt eate the bread it is multiplied to mo, I have earned bread k instheid weat of my browes, in the labor of a my salling, and I have to it and I fix pat againe, & to againe, from the brow li to the fole of the foot g but leat no bread, I tall to hofullenahçon Mifera h ble distribution of defent no kind.

to try it by; proportio is no measure for infinitie. He that hath no more of this world but a grave, hee that hath his grave but lent him, til a better man, or another man must bee buried in the fame grave, he that hath no grave, but a dung-hill, hee that hath no more earth, but that which he

hee is, hee that hath not a that earth, which hee is, but even in that, is and others lave, hath as much

carries; but that which

proportion to God, as if a

0 0 all Danids Worthers, and all the worlds Monarchs. and all imaginations Oy anti-were kneaded and 3 incorporated into one e and as though that one 21 were the furtition of all 10 the formes of men; to h whom God had given 1, the world. And there fore how little foeder ! 0 10 bee , as God calls things h that are not us though they were, I, who amy as X 5, though I were not, may call vpon God, and fay, 12 My God , my God, why if comes thine anger (fo 11 falt

Designation (fall upon one? Why doll thou melt me, scatte me, power me like wa ser upon the ground fo infantly? Thou faids for the first world, in Nathaime 1 3 or yere shou faidft, for a rebel lious generation in the wildernette Ha yeares wile should flay be smi nuce for med Wile thou make thy Processe, and thy Recree thy Citation and thy Judgeniere bu one act? Thy Summons thy Battell, thy Victorie thy Triumphall but on act

Name of

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act & lead me captine, nay deliver me captitie to death, alloon as thou deelarest mee to be ene my, and so cut me off euen with the drawing of thy fivord out of the scabberd, and for that question, How long was be ficke ? leave no other answere, but that the hand of death pressed vpon him from the first minute: My God; my God; thou waltmor wonero come in whirliands, but in fost and gentle ayre. Thy first breath brea-C4 thed

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2	Denotions.
	hed a Soule into mee,
	nd shall thy breath
ţ	low it out? Thy breath
	n the Congregation, thy
	Vord in the Church,
	reathes communion, and
4.1	onfolation here, and com
	ummation heereafter
	hall thy breath in this
1	Chamber breathe diffo
19	ution, and destruction, di
14	orce, and separation!
3	urely it is not thou, it
11	not thy hand. The do
A	ouring fword, the con-
fi	iming fire, the winds
f	rom the wildernes, the
	lifeafes of the body, all
1	that

that afflicted lob, were from the hand of Satan itis northous it is thoug Thou my God who haft led mee to conti anally with thy hand, from the hand of my Nurce, as that I know, thou wilt not correct mee airbug with thine own hand. My parents would not give mee o uer to a Seriants corre ction, nor my God, to Satans I am fallen into 2 Sam. the bandes of God with 24.14. Davido and with Da will beer charlis Mercies

S

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are great For by that mercy, Tobaliderlin my present flated not the hafte, & the disparch of the disease, in dissoluing this body; do much, the much more half, & dispatch which my God hal wie, in recollecting and reuniting this duf againe at the Reforme Gion. Then Linal heard his Angels prodlaime the Surgise Montuon Rife ya dead. Though I be dead

2 Same.

dead. Though I be dead lishall heare the woice the woice the working of the worki

of the voice shall be all one; and all shall file there in a lesse Minute, then any one dies here.

Most gracious God, who pursuest and persitest thine own purposes, and dost not only remember mee by the

first accesses of this sicknes, that I must die, but informe me by this further proceeding therin, that I may die now, who

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Denotions,

who half not only wa-

ked mee with the first but eald mevp, by calt. ing me further downe, and clothd me with thy felfe, by stripping me of my felfe, and by dulling my bodily fenfes, to the meats, and eafed of this world, hast wher, and sharpned my spirituall senses, to the apprehenlion of thee, by what Reps & degrees loener in That please thee to go, in the dissolution of this body, hasten O. Lord that pace and multiply 0 my God

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38	Denotions.
Prou.1 4.	vpon my denotions to
30.	life of the flesh, & a hear visited by thee, and dire
	eted to thee, by that vi
Pfac38.3	firations is a found hand
	my flesh, because of think anger. Interpret think
	owne worke, and cal
	and not anger, & then
	is foundnes in my flesh There is no rest in my
	bones because of my sinne
	with which thou an
	fordispleased, upon him with

0 with whome thou att to well pleased, Christ be lesus, and therewill be IT rest in my bones : And, e 0 my God, who madest i. thy selfe a Light in a rt Bush, in the middest of in thele brambles, & thornes ne of a sharpe sick nesse, ap-10 peare vato me for that I 1 may fee thee, and know n theesto be my God, apre phyingithy felfe to me, h encommentale fliarp, and 1) chorny passages. Ded le chis O third, for his like, S. whitewasprozehe?telle; rt die Kingsfi Headen, for 9 -47 b

Denotions.

thy fuffering him to be crowned with thornes, in this world

z. Decubitus seguinus tandem.

The Patient rakes his bed h

12. MEDITATION D

TEe attribute but s

one priviledge in and advantage to Mans M body, above other me in uing creatures, that he is ca not as others, grounding the but of an erect, of at in

vp-

pright form, naturally pright form, naturally built, & disposed to the ontemplation of Heaen Indeed it is a thank-ull forme, and recom-bences that foule, which lives it, with carrying hat soule so many foot higher, towards heaven. Diher creatures look to he earth; and even that s no vnfit object; no infit contemplation for must come; but behere, as other creatures ire, Manin his naturall 19dov forme, forme, is carried to the contemplation of the place, which is his home Heaven. This is Man

prerogative; but who flate hath he in this district A flater can fill him downe, a feuer can depose him; a feuer can bring that head, which of gold, fine foot to wards a crown of glor as low as his own for a to day. When God can be to breath into Manth breath of life, he found him flat vpo the groud

moi

when.

when hee comes to withdraw that breath from him againe hee prepares him to he by laying him flat vpon his bed. Scarle any prison to close, that affords not the prisoner two, or three steps. The Anchochies in inshollowe rees,& immur'd themdues in hollow walls; Thatperverse man, that parrolled himselferina Fubb, all could stand, orlfit; and enioy fome change of pastures A ficke ficke

Denotions.

sicke bed, is a graue, an all that the patient said

there, is but a varyingo his owne Epitaph. Eu

of the grave: At night weetell our servants: what houre wee will a rife; here we cannot to our felues, at what day what week, what mo neth. Here the head lied as low as the foot; the Head of the people, lowe as they, whom those feete trod spon at figned Pardons , is to weak n weakensot begge shist 10 wae to if thee might many its for diffing typ hat hand a Strange fetdanades to the hands,
when the feete, and
insides are bound for nuch the faster, by now much the coards he leffer able to doe help Offices, by how much benove the Sint serves and dalgaments atethe logier, wide the Grener lomay speak thos rough the Mories, in the voice where

46

in the accents of the voice of my friends an loue may afford my m mory Here Lamenia affright my beholden then instruct them the conceine the works menow, and we fear worfe they garent fo dead now, & yell wen der hove I doe Owke the white the worke at anidaight and aske howe I does to and; (though some rd all inham an pogun when

一直 where I must practise ony lying in the grade, by wingstill and not pratile my Refurrection, by somyns godi a se cold , and came a libeake; but, O Lord, lac

EXECUTION.

Michael s and myiles of fus, my Lord, and my Christ, my Strength, and y Salvatio, theareshee, and I hearken to theel wherhou rethikest the

disciples, for tebuking hem 4: whoushought hildren touther 184 for

bed little

Mat. 19

Denotions,

little children to come mee, faiest thou. Is the a verien child then I at now? I cannot say with they servant Ieremy, Lord, I am a child, and cannot speake; but, O Lord, I am a sucking childe, and cannot eat, a creeping childe, and cannot got they shall I come to thee? Whither shall are

come to thee? To this

bed Thall I find thee bed

Demotions. uory into bebs of Ebon David fiveares vnt thee sehat hee will not go rop into his bed, till he ha built thee a House. Tog op into the bed, denou ftrength, and promise case; But when the faiest, That thou wilt ca Iefubel into a bed; tho mak'ft thine own con ment vpon that, Tho callest the bed Tribul vion y great Tribulation c How shal they come thee, whom thou ha fr mayled to their bed Thou art in the Congrep

Danoting	5 त
ation & Tina folique:	
when the Contarions fer	
pane lay licke at home,	09, 10
his Mafter was faine to	
come to Christ, the licke	
man could not. Their	
friend lay ficke of the	
Palsey, and the four cha-	8.4.
ritable men were faine	
to bring him to Christ;	9/2.36.8
he could not come. Pe-	8.14.
ters wines mother lay	
ficke of a feuer, & Christ	
camero her shoe could	84.4.
not come to him. My	
friends may carrie mee	
home to thee, in their	.8.7
prayers in the Congrega-	

57	Denomina
	tion; Thou must com
	home to me) inithe vil
2	tation of shyiSpalitan
	in the seale of the Such
	ment: But when I am
	cast into this bedd am
	flacke fine wes dre year
	fetters, and those this
Pfa. 26.8	Theets, yron dores vpo
	well the habitation of the
8.14.	house, and the place when
	thine bosoun dwelleth:
84.4.	Hischere and falso Bleffe
	we then that dwell ind
	house; but I canabasa
	Inbillicome that be boal
5.8.	L man Jayon In who fen
	in D2 tion

will I worthip towards this m will I worthip towards thy in in thy holy Temple: 69.10. And, Lord, thezeate of thy House, eats me we, as fall masmy fever house mous Recupancie don't would 0 some, but it is an Exof commication, I multimon But Lord, thou art Lord of Hosts, & louest Asia ber ways Whys calleft thou mefrom my calling! In the grave, harman frail ffe d raife thee; In the doore of the grave Sthis ficke good, no Man That heare

meaprdifurthee! Thou

haft

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riel in

h nate way, the way by which thou carryeds thy Sonne, who first lay to upon the earth, & praid, and then had his Exaltaberion, as himselfe calls his Crucifying, and first debe feended into hell, and then had his Afcension. There is another Station findeed neither are stations but prostrations) lower then this bed. To more row I may be laid one Story lower, vpon the earth, and next day ano-D 4

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Deuntmus 1

ther Story, in the grane, the wombe of the Earth. As yet God full pends med between Heaven and Earth, as a Meteor; and karn not in Heaven, because an earthly bodie clogge me, and I am not in the Earth, because a heaven ly Soule softaines mee

Exed. 21

Larth, because a heaten ly Soule suffairles mee And it is thing own Law O God, that if a man bee smitten so by and ther, as that hee keepe but bed, though he dye not, he that burt him, must take come of bis healing, and recom-

10,

àn

ecompence him. Thy hand Arikes since into his bed; and therefore of ful rife againe, thou wilt been my 19ecombenderoall dhe odlyes of my life, in making the memory of this fickness beneficially to mey and if hay body fall yet lower, thou will take my foule out of the bath, & prel denen town prachet, wai he dagainte, which againte, and againt in thine book he and again, in thine owh a teares an thine worte dicho sandichi l'ansur and fee thy felfe, shoold iguaris D 5

ke

14

1:

Denotions.

PRAYER Most mightie an most merciful God who though thou hav taken me off of my fee hast not taken me offe my foundation, which is thy selfe, who though thou have removed m fro that voright forme in which I could stand and fee thy throne, th Heavens yet haft not re moued from mee the light, by which I can li and fee thy selfe, who though

though thou have weakened my bodily knees. that they cannot bow to thee, hast yet lest mee n od the knees of my heart, which are bowed ynto W thee euermore; As thou et hastmade this bed, thine c Altar, make me thy Sas onfice and as thou mag kest thy Sonne Christ Iefus the Prieft, so make 16 d me his Deacon, cominik fer to him in a chereful furrender of my body, re & soule to thy pleasure, 14 i by his hands I come vnto thee, O God, my God, I 0 감 and come

Devotions 1 60 come vato thee for as can reduce dycomen thee, by imbracing the comming to me) I come in the confidence, & in the application of the referrant Dauids promise That thou wilt make all my bed in how ficknesses All in bedd; That which was focuer I turne, I may a turne to thee; And as a fuele thy hand woon all Imploody, fo Frinky find f wypon all my bedde and fee callings correction oner, and all bory defre for ingrio flow from one and come

and the fame, and all ion thy hand. As thou nell made these feathers; homes, in the sharpnes of this ficknes, fo, Lord, make these thornes, fed-bers, againe; feathers of by Done, in the peace of Donktierice; and in a poly recourse to thisse ments of true comfort; mahpladiturions, and d make yordinances 189 e hy Church. Forger my bed, O Lord, as rehath h peene abedde of Math e and worke then flothiu forme b Take Take mee not, O Lord

rifie my foule, with faring, now I have me thee there, where the haft so often departs from me; but having from me; but havin burnt vp that bed, b these vehement heate and washed that bedi and washed that beding make my bed againe, Lord, and enable means cording to thy con Pfal.4.4. mand, to commune with

bed and be fall. To promuide a bed for all no

form

former finnes, whileft I ic vpon this bed, and a grave for myfins, before come to my graue; and when I have deposed them in the wounds of hy Sonn, to rest in that assurance, that my Con-cience is discharged frourther anxietie, and my oule from farther dan= per, and my Memory form further calumny.

Doe this, O Lord, for his ake, who did, and fuffed the much, that thou mighteft, as well in the ultice, as in thy Mercy, 10 how doe

JMI

doelir for me, thy Some ule for mylins, before come to my grave, and hall Mediculg; vocatur The Phisician is Jent for dence is d icharged fro WHE PATATION fule from farther dans Taris too dittleto ca Man a ticcle World Except God D Main sid Except God of Main is diminative to chorting Man confilter of more the World githen the world

Denotions.

03

world doeth, nay then merworld is And if posepieces were extened, and Aretched out Man, as they are in reworld, Man would world the Dwanfe, the world but the Map, and he man the World. If ies, were extented to Consession of consession fines, and all the Mufles, that lye voon one nother, to Hiller, and All the Bones to Quanties of

Denations.

of stones, and all the ther pieces, to the pr portion of those whi correspond to them the world, the aire wou be too litle for this Or of Man to moue in, firmament would b but enough for this fu for, as the whole wor hath nothing, to whi fomething in man do not answere, so ha man many pieces, which the whol wor ha h no representation Inlarge this Meditation dan, lo farr, as to confier the immensitie of he be creatures this world toduces our creatures re our thoughts; creatures hat are borne Gyants: hat reach from East to Vestifrom earth to Hea-hear, that doe not onely refluide all the Sea, and in Land, but span the Sunn and Firmament at once: andy thoughts reach all, comprehend all. Inexplicable mistery, I their Greator am in a close in prison, in a sicke bed, aby where, and any one 14 of

Denotiers.

of myor Greatures, in thoughting is invited to Sunne, and beyond in Sunne, and beyond in Sunne, outertakes it

Sunne, and ouergoest Sunne in one pace, or deppe, meneny when And then as the oth morld produces Serpen and Vipers, thalignan & venimous creature and Wormes, and Cate a pillais, what lendeaud to deudure that work which produces the and Monstern compile and complicated of del uers parents, & kinds 10 thi

pending disales, as the pending of all those was venimous, and integral adonation of all those ing so confining different feates, made a consultation of all those reglectificates, made a consultation of a consu of many feutrationes. of many feutrationes.

Indication feutrations, attended many confurning, for many monderous dreat Fall whele kindes PO illerable absidance, O eggarly wiches bringw much

re Phisicians to themlnes. The Hart that is urfued and wounded, hey fay, knowes an lerbe, which being eaen, throwes off the arow: A strange kind of pomit. The dog that purnesit, though hee bee abiect to sicknes, even rouer bially knowes his raffe that recouershim. and it may be true, that o Man, as to other crease wes, it may be that obious and prefent Sim= we less case to bee had, would

and bring vir adown and bola trop options of the contract of t

ion, when himselfe hrinkes himfelfe; and onlumes himfelfe to a

when himselfe bra Estightable STATION onfirmes himfelfero a a Haus mora he high on out will of John bu lob 13.3 have the defire of A Hould Sparke soither mighty and to ordibreal with Gadi My Godi fish have Joan criso dest chour have meg to the Physician se ho for woulded should me gowish the Phili an! lok new thou h made the Matters, a the Man, and the A and I goe not from the who

Denotions. when I go to the Phili-Thou ditt not hake clothes before ther was a shame of the narednes of the body; but hou didft make Philick before there was any endiging of any ficknes. or thou didft imprint a heddethall? vereue in maly Simples, euen fro the didft thou neare that weethould seffeke; whe thou didft as when thou madeft hem? No more then Boudiest meane, that We should finne, when E 2 thou

75	Deuotions.
escario de mario	thou madest vs: thou
	fore-fawest both, bu
	causedst neither. Tho
286.47.	Lord, promisest hea
2.	trees, whose fruit shall be
	for meat, and their least
	for Medicine. It is the
	voyce of thy Sonn, W
	thou bee made whole
	· · · · · · · · · · · · · · · · · · ·
	That drawes from
	patient a cofession th
ob. 5.6	hee was ill, and cou
	not make himf lfew
	And it is thine own
	voyce, Is there no Phi
er. 8.22	E SAMEAN OF A WAR AS A SAME OF SAME
	disposes vs to acce
	thine Ordinance. An

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r is the voyce of the Vise man, both for the natter, phisicke it selfe, the Lorde hath created Medicines out of the Earth, and bee that is pife, shall not abhorre hem, And for the Arte, Medicines out of the Ecclus. nd the Person, The Phiseian cutteth off all these myees, thou sendest is to those helpes, which thou hast afforded vs in that. But wilt not thou auove hat voyce too, Hee that 38.15. ath finned against his Ma= E 3

ľ

Maker let him fall intoth hands of the Phifician, an wilt not thou affoor mean vadet flanding those wordes ? Tho who fendeft vs for blessing so the Philip an doeff not make it cunfe to va, to go, whe thou fendelt. Is north curse tather in this, th onely hee falls into h

ly, intirely, spon the ? scian confides in him relies vpon him, attend all from him, and nee lea

hands of the Philicia that casts himself who

Denoisons I oith eas that spiritually phi and ekel which thousallo all milipited vin the Or gh Minen Tout of all into the and of the Phifician, is a 20 inne, and a puniffment of F. THE STATE wage fiance fe, as 29 Who in this difeale, oughe not to the Lord, but othe Physician. Reveale herefore come thy men had, O Lordiec fee, while her I have felloweaking had thoulanay est hatte a isasonamentalistickies ardon if I thave not & helpe that I may thy Method is the time of the 28.9 When

Denotions sicknesse, be not negligen Wherein wile thou have my diligence ex pressed ? Pray Junto th Lord, and bee will make Be thee whole. O Lord, in doe; I pray, and pray thy Servaunt David of Prayer, Have merey we for the server of the serv on mee, O Lord, for I an weaken Hade meend Lord, for any bones an occasion of thy, fending health Lord's for my bones w When

When art thou fo readie, when is it so feafonable to thee, to commiferate, as in miferie? But is Prayer for health in feafon, as soone as I am sicke? Thy Method goes further. Leave off from sinne, and order thy bandes aright, and cleanfe thy beart from all wicked= nesse: Haue I, O Lord, done fo ? O Lord, I haue; by thy grace, I am come to a holy detestaion of my former fin; s there any more? In thy Methode there is E 5 more;

7.10:

Damitiana I enwish abole amondo

All Petersless Christman All

All the Abole Llangs of 34. is proloned by blocks bat the power of the Lord, Luc.s. hould bee present to beate Spiritual Phisician. Iconor to both, as to thine Ordin nance, & blelle, and glo niverty. Providends offir both cases, thou hast af Most merciful God; without thee, all health s but the fuell, and all tregib, but the bellows di

9

19

Denotions. of finne; Behold me in vinder the vehement of two difeases, and we der the necessity of two Phisicias, authorized thee, the bodily, and the friritual Phisician. I com to both, as to thine Ord nance, & blesse, and glo rifie thy Name, thati both cases, thou hasta forded help to Manb

the Ministery of main h Euch in the new level h lem, in Heauenit selfe, t

hath pleased thee todi S couer a Tree, which a Tree of life there; h

the leaves thereof are for the healing of the Nations, Life is with thee there, for thou art life. and all kinds of Health, wrought voon vs here, by thine Instruments, defoend from thence. Thou ler. 51.9

wouldest have healed Babylon, but she is not hea-

hed Take from mee, O Lord, her peruersenesse, her wilfulnesse, herrefractarinesse, and heare thy Spirit faying in my Soule, Heale mee, O Lord, for I would bee

healed. Ephraim faw his to ick-L

Denotions Ose: 5. sickenesse, and Indah bu wound then went Ephrain to the Assisting bean King Jareb Jet could no hee heale you, nor cure you of your wound. Keepe me back O Lordifrom them who mil professe are of healing the Soule, or of the Body, by means not imprinted by the in the Church, for the h foule, or not in nature for M the body is There is no fu Spirituall health to be had al by superstition, nor body p by witchcraft; thou Lord, B and onely thou are Lon O fick. 01

on which that Balme

drops?

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t Chie:

Exach:

Heale

3 Chio:

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Ezech:

dropps? Any vaine le emptie, as that that bhe cannot fil it? Thou pre milest to heale the earlier but it is when the is habitants of the ear of pray that thou would be beale it. Thou prom lest to heale their Witters, but their miery plant thou sayest there, The wilt not heale: My returning to any sinne, if should returne to their bilitie of sinning our all my sins againe, thou wouldest not pardon Heal

very whit, fas himselfe

(peaks)

heald

Descotions 9,90 (peaks) he left not telik of the difeafe panddi this voice fall Phifich paffe byrnbis & Flofpid and not vilit nice heale me inot healem wholy i trong fillion not that thou Mould fay by thy Messenger mee, as to Exechias, B 1. Reg. 20. hold I will heater thee you on the third day thou fh goe up to the house of the Lord I looke nor the thou Chould Play to me as to Mofes ite Mirian 14. behalfb, when Mol would have had he heald (peaks)

eald presently is If her ki Vi ather had but frit in ben descriptioned she not been as ne er be fant up seven daies; nd then returne; but if house pleased to milliply source dayes, tand then is infinite; by the number of my sumes; and that is more infiite) if this day must renoue me, till dayes shall ee no more, seale to me, my spirituall health in sprojection specifically specific emperall health apros sper ||

Devotions.

fper thine ordinance, their hands who the assist in this sicknes, that manner, and in th measure, as may mo glorifie thee, and mo edific those, who o ferue the iffues of the fernants, to their own Spirituall benefit nd that is more infi

The Phisician comes.

S Sicknesse is the greatest misery, the greatest misery fick

icknes is folitude, when heinfectioulnes of the hould assist from coning Eventhe Philioindares scarle come So-tude is a cormet, which is not threatned in bell lelfe. Meere vacairie, he first Agent; God, the ist instrument of God. Vature, will not admit Nothing can be veterly mptie, but fo meere la egree towards Vacu-tie, as Solitude, to bee ut one, they love not. Then I am dead, & my body body

Denotions.

body might infect, th haucoa remody, it may buby me but w Fam butlick and mig infect, they have no medy, but their abid and my Soliturde. It is exhuse to them that gram and pretend, & are loth to come itis mbibition to those w would truly come, obule they may be ma in framents, rand pe ducts, do the infectio others, bytherecomin Andicid and uthing Hoes on munication sup vbod

poparient jand soperats infromalloffices not dely of Gnultitie bure of orking Charitie A long eknelle swill flavoury bloomid of blood and a second Hential Lickachauerts -nigadicadation of the ing? God himfalfwoold dibinio figuratof Bordery. schere is a phurality of erions if God, though herobee but and God; 1 5 E E E E dalbhis axteidallhan ne teltificia love of Sodinapolicini de la contrata destrothere are Orcherte holyeld and Broidsof Mara

Denotions.

Martyrs & in that how many man flour in En Families, Ciries, Church Colleges, all plurall thin and lest either of the Chould not be comp enough alone, then an affectation of the 2 Communion of Sain which makes the M tant il and Triumph Church, one Parish that Cheift, was not of his Diver which was vpon the Earth, out of his Temple, wh he was in our flesh of who fave that all the

ee made, was good, ame not fo neer feeing defect in any of his works as when he fave hat it was not good, on man to bee gland, herefore bee made bim belper, and one that hould helpe him fo, as olinorease the number, indigine him her brene; nd more societie. Angels, vho do not propagate; or multiply; Awere nade arfirftin anabus and builders Hand fo tern flarres in Bue for delinosized; hospandis their

Denotions.

their blessing was, E creafe for I think, I neo not aske leave to think that there is no Phenin nothing fingular, no go thing alone: Men the inhere upon Nature of ly, are so far from think ing, that there is an thing fingular in the

world, as that they will he scarce thinke, that the world it selfe is singular the

but that curry Plan andenenyiStarve, is a se othensWorld like this

They finde reason of democracy incomely the

pluralitie in every Species in the world, but 2 authorist solution 18 manified, althories & Solunde, are not folitary or Out, and Nature md Region concurted wholele in Notes, barrian my lacounterfeye the Mane in a boome of and minimoda Difeafe for lawin , by with a 7cing and recluding of de bedgissber ang a commercia with omano ded hath two flames and Wels birt this cqua F 2

this is a Scedule, and no PA of his a Codicill, and no of hismotin the body his Testaments, but inte 2 b 8 1 lind, and postferib'd by thers, that the way the Communion of Same should be by fuch a fi tude, as excludes all de ing of good here. The is a difease of the mind ST TO MUNICIPAL ST the height of an in Ctions disease of the dy is foliande, so be left lone; for this makes infectious bed requ pay work then a em that thogh in both G equi

qually alone, in mybed Phone it, and feele it, and hall hot it my grate and this too, that in my bedd, my foule is full in minfectious body, and Mall not in the grave on hane ordained it or a mejonic, and to PER OFFERTION, I hat they though disell a

God, my God, thy Son Marthaes handes, that when he faid voto her, Thy brother Lazarus Shall 10:12. rife ugaine, the expostu- 23. ffa ion lated F2

Deuptions lated it lo far with him asto reply I know that h hal rife agains in the Re surrections at the last day for thee was milerable by wanting him the 5 Take it not illy 0 m God, fro me, that thog thou have ordained i for a blessing, and for a dignitie to the people in I hat they should dwell a be Num;23. lone, and not bee reckom an one the Mattone, (be readile they should be a benethens) & shar the Deu: 33. Should dwell in Safetien ne 28. Louis Greef from the infe noise Far lated

lation of enemies) yet I ake thy leave to remeper thee, that thou hast ad to, Two are better Eccles. 4. benone; And Woe be onto bim that is alone when be falleth, and so, when heis fallen, and laid in he bedde of sicknesse 00. Righteousnesse is Sap. 1.9. mmortall; I know thy bisdome hath said so, but no Man, though couered with the righteousnes with the righteoutnes of thy Some, is immor-all lo, as not to die; for newho was rightenuline tselfe, did die. I know

F.4

cha

104	Denotions.
Mar.14.	that the Son of righted nes, thy Son, refused n
100/100	times; but at all times able to com
Mat.26.	More then twelse legion Angels to his feruice; when he did not fo
S. 9. 1.9	was farte from being lone; for, I am not all faics he, but I, and the l
	ther that fent me. I cano
	waies be with thee, a him; but whether the diferife may not alien,
	remove my friends

stehen skand aloofe fro

feare, but that

ult reckon with

e fromichis minute in

hich, by thygrace, lice

et whichet this mader-

riding & this will, and

eminy , makindo cay to the difcourage

ent, and the ill interpre-

denofahé, that see that

many change in moul

delled, thy powerful Some alone, to tread the Efa.63

ine-presse alone, and none 3. Ma

of the people with him aminot able topaffer agony along hor alo Without and Thom thy provenor alone w out time; spiritualing remperaturbly didnish riding from a tone which mind Thole Whomis bands of Woodsonfield Happhadhraddonum magan And If below ! enthe broking abando may am dome and when when when it I be along

Bliss himfelle, faint

vinder that apprehenoist.

1.reg 14.

Ma

Martha murmured at that, and faid to Christ, Lord doeft not thou care. that my fifter buth left me ra serue alone? Neither could Ieremiah enter in odhis Lametations, from shigher groud, then to By How doth the citie fit folithing that was full of people, Omy God, it is the Lepersthat thou half codemned to live alone Havet fuch a Leprofie in my Soule, that I must die

alone, ralone without theel? Shall this come

bolude a Leproficio my

Luc.10,

ler.1.10

Len: 13

gen.32.

body,

Denotions. body , that I must die lone oAlone with them than should ass that Shold comfort n But comes not this H postulation too neen murmurings Mud II cocluded with that, th Mofes was commaunded come neere the Lord ala That folicarines, &d CE reliction, and aband ning of others, dispol vs Belt for God, who copanies ve most alon C May I not remember R C & apply to, that thos God come nor co. Ica S

illha found him alone, en when he found him lone, her wire fled with in and lamed him? That when in the deneliction and forfaking of friends and Bhisicians a man is eft alone to God in God may for sweetle with this Iacob, with this Conscience, as to put it out of iont, & lo appeare to him, as that he dares not looke upon him face to face, when as by way of reflection in the confolation of his temporall or formul lemants ; and ordi-li

Ecclose.

ordinances hee durft they were there? Bu Ecclus. 6. faithfull friend is the 16. ficke of life; and they the feare the Lord, thall fin binn I herefore hathin Lord afforded me bo in one person, that A fician, who is my faid field friends vi dozal sin weice, as to put it out PRAYER TO S. PRAYER

On 2012 bed read as mile of the control Gries, but once, and on into ned

Demondia

444

Mache Bank to Await with a Manuer sy but wahateriewitawa he trum up silde vison inners, but once barfor phonelies of thereic blaced ghein of den ex bworkele bythine who paternes, as thou ightest Marintothis mid being hole, blin Abbira fordathineve. manacher divises the Albaridominado par had instantation of ne by demhi be pleased afford me dichelpes tribled conditions, either cthet

berdot my vneak etc, or my finall tru den from hen ne And if thou mayely ne ceiuc glory by that w nd and by all wayes th 34 33 3 3 mailtrecoung fory) side thy felfe in pres wing this body from he infections of as mig withhold thefe by wapld some ar and of ger the who discream ad preferentia foul the facilities chartoful m all hich differspors might shake the all

conceivabish my felfe

othe

hershauehad, that be use thou hast loued ne, thou wouldst love ne to my end, and at my d. Open none of my res, not of my bart, not of minceares not of my oufe, to any Supplanter stwouldenter to vnemineme in my Reliin to thee, in the time f my weakneffe, or to fame me, & magnifie imfelfel, with falfe rumers of fuch a victory, & furprisal of me, after am dead Be my fahra. tion, and plead my falua tion.

by aver

Denotions.

tion; work it, and deele thall be, so let the Mi tant Church bee assure that thou wast my 6 and I thy feruant, to, at in my confummation Bleffe thou the learning and the labours of the Man, who thou fend to assist me, and fin thou takest mee by hand, & putteff me in his hands (for I come him in thy name, who in thy name comes i me) fince I clog norm bopes in him, no norm 707

prayen

Mi

16

Gano

mited conditions, but wrapall in those two entions, The kingdome me, the will be done, protect him; and relieve me, in the way, in the me, and in the measurement to a blue we way, and in the measurement to a blue we way, and in the measurement to a blue we way, and in the measurement to a blue we way, and in the measurement to a blue we way.

6. Metuit.
The Phisician is afraid.
6. MEDITATION.

Observe the Philipping and Licare which the frames, as he the different of the frames, and Licare which him is I will not over-

Denotions.

ouertake him, louen him, in his feare, a gothe fafter, because makes his pace flow feare the more, bec he disguises his fear, I lee it with the m fharpneffe; because would not have me it. He knowes that feare shall not difor the practife, and exer of his Art, but he kno that my fear may dil der the effect, and w king of his practile, the ill affections of pleene complicate, ming

ngle shemfelus with my infirmitie of the todoch feare infi delfin enery actiepassion of themind. as wind in the body Monuncerfet any difhand feem the Stone, feet the Gow, to feare ilbcounterfet any diff leaf lobe Minab It That! melme, a love of ha ing, and it is but a fear, inlous and fulprious shoot loofing It that un water in despiting d vadernateling dan andicis bus fine, in an 118

Denotions.

an over valuing of an oner-valuing of nion, and estimation, and estimation, and serion in the contract of a line a Liamis as fraid of a line as a liamis as fraid of a line as a liamis as fraid of serion of meat as the call presented confeed the presented confeed the formula as a liaming of the serion of the call presented confeed the serion of the serion preferred confeed hi not afraid of the fold of Primmer, and Ton pers and Shu and the which they lecked drowne the last cries ithen 31 and is afraid forme particular sham niele giftesment so mit afraid, anthacrivian a

fchele the enemy might riue this ma, otherwife diant enough, out of efield. I know not, hat fear is nor know orwhat it is that I fear ow, I feare not the haening of my death, and et Ido fear the increase The difease, I thould die Name eif Misseld eny char I feard whis & Miould fay that I feadund I thouse belye all hay open knefts is on Alarura, who hath utilities Menfury, ming engen is from Coa, who

who pollettes, & dil butes infinitely. As the enery cold ayre, is no dampe, every Privering not a stupefaction, fo a ry frare is not a feare nes, cuery declination not a running away uery debating is not resoluting, every wil that it were not thus

> dejection though ith thus but as my Abilia fear purs mor han fu his practice, neither do pring pur me, from

not a niumuring, m

ceining from Gedon

Si the Co

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hi

lan, and my fetfe, fpiritus Hand civill, and morall sistances; and confor booke with him , snoin tome bim . been some

6. EXPOSTYLATION.

MGod, my God, I find in thy Booke, that are is a stifling spirit, a pirit of fuffocation, That hbosheth could not speak, 2 Sam: 3. ot reply in his own defence Abner , because hee was fraid. It was thy feruat obs case too, who be 9.34. ore hee could fay any hing to thee, faies of thee,

Let

Denotions.

Let him take his rod and frome, and let not his feater feare him; but it is not with mee. Shall a feare him thee, take avvay my discommand me to speak to thee, and command me to speak to thee, and command me

these destroy one and there? There is no po a plexity in thee, my God, a in inextricablenes in the

me to feare thee, and

my light, & my clearue is my Sun, and my Moon of that directest me as we

UMI

nthenight of aduerlity ind fear, as in my day of prosperity & confideoc must the speak to thee. trall cimes, but when must I feare thee? At all imesto. Whe did it thou rbuke any petitioner, with the name of Imporwith the name of Imporminte? Thou hast prominte? Thou hast prominte? A parable of a
ludge that did lustice at
ast, because the client was
importunite, and troubled in Burthou halt rold is plainely, that thy vie nchat parable, was not, hat thoms after oubled with norm

LHC: 18.

6

1

Denotions.

with our importunt ties, but (as thou fave there) That mee should be mayes prays And to the same purpose thou productions.

fame purpose thou purpose thou purpose thou purpose thou purpose thou purpose the state of another, that if a pressed in bed; at midnight, lend mee bread, thought will not rise because I will not ri

God will do this, who as focuer than askelt, as to be beneficially important for

Pray in thy bed at mid night, and God wilm fay, I will heare these mo

ow vpounthy kinees; at hy bed fide prayaypon hyknees there them & God will orot fay taxill reare theb on Sunday, at Chanche God is no dilatary God unio browvard Golf Praidris neuer conseasonable, God is neuerafleep nor absenti Buti Dony God; can't doe this, and frame thee, come to thee, and speak to thee in all hare thee? Dare haske this question? There is more boldnesse in the mostion then in the come ming:

Devotions?

though I feare thee cannot doesn't except feare thee. So well had thou prouided, that we should alwayes fear thee, as that thou had prouided, that we should alwayes fear thee, as that thou had prouided, that we should fear no person but the nothing but thee nothing but thee nothing but thee. It would is my helpe, and me had a my helpe, and me

Pfa:27.

faluation; whome shall feare? Great enemies; so not nemies are great the them that feare the Feare nouthe people of the

Num: 14.

Land

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for they are Bread to ou; They shall not ony not eat vs, not eat our bread, but they shall bee our Bread; Why should, bread; why should,
we feare them? But
for all this Metaphoricall
Bread, victory ouer enemies, that thought to
denoure vs, may we not
feare, that we may lack bread literally ? And feare famine; though we feare not enemies? Young Lyons do lacke, and Pf:35: faffer Hunger, but they that seeke the Lord, shall not want any good thing.

G 4 Ne-

The same of

128 Denotion (Neuer? Though it b well with them at a time may they not fee that it may be work Wherfore Should I feare 46.5 abe dayes of enill, faies th Servanc David? Thou his own fins had mad chem euill, he feared to moradocama if this and deceminate the N bhough in a death and the diastineni decorb Chailbornaindensesby m lice, by our lown defent feare not, the fertience Ecchus 41 death if thou scare God 2. Thou art, O my Gody

G de la

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Denotions. 015210 far from admitting vs. that feare thee to feare others as that thou makest others, no fearens. As Herod feared John be cause bee was a boly and a iuft man, o observed tim How fully then 0 my a= bundant God; blow gently, a for proceeding and doest chom kneuringle mae, in any feruple arifing out of the comfide haidh of this that fearer? A not chismhar which nodwof, Boblaschiyod thous fax food be ferret of Pfa: 25. the loud is wich thewisthat

feare

recak

Denotions. 153.0 feare him. The fecret mistery of the right of feare: Doffethoun meane this, when tho fayest, Wee Shall onder Stand the feare of the Lon Haue it, and have bene by it haue it, and flan vnder it be directed is, and not bee dejeat with it. And doft the not propose that Chun for our example, who chau fayeth, The Chim ACH 90 of Luden, walked in the fedrerof, Godgethey bl in burdid hor he how dazilyad norafiill dola feard weal

13

And thou wift make them Pf. 14.5 feare, where no cause of feare is as thou haft told them more then once 53 6. too Therelists a feare that

them, as thou hast tolde

chem, more then once

d.

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133	Denotions.
	thatis a punishmen
	former wickednesses
	induces more Tho
0:7.13.	Some Said of the Son
Gen. 3.	Christ Vafin, that hee
.01	Aghad Man, yet no A
	spake openly, for fear
9.38.	che lewes: Tofeph was
	Dusciple, but feoretly,
Pro:	for feare of the Jemes: T
9:19.	Difriples kept fo
	meetings , but w
10.24	dozes thue, for feare
Pf.14.	the Jemes Omy God, th
	givest vs feare for
	last to cary vs stedily
	sallowed there. But the
	proud fibalbafters, w
	fu

ich fand, as should ane goldinit, with that drewhich is thy feare. for the feare of the Lord bis treasure. Hee that ath diat lacks nothing hat Manican have, nobing that God does ine. Timorous men hourdbukest Why are referifull, Oyee of little with Such thou ditimis eff from they Service, withstome, thoughof hemshere webn from Gillions Army 12 2 Dobo. to a could do not a minima but Such adopted adopted for feare ther

Esai: 33.

Mat. 801

Iud: 7.3.

Devotions. 134 ther then for thith from whence they n uer returne, The fearefi and the conbeleeuing, in 8. that burning lake, which the second death. There a feare ,& there is a hop which are equall abo minations to thee; for they were confounded, b 106.6.20 cause they boped, faies th feruant lob: because the had mif-placed mif in med their hopes, they ho ped and not in the egan luch shall feare, and no foarenthed Bus in the featel, my Godg and m feare

earc, my God, and my hope, is hope, and love, & mfidence, and peace, and every limbe, and ingre. dient of Happinesse enwrapped; for Top includes all, and feare, and by confift together, nay, constitute one another; The women departed from the Sepulchie, the women who were made Supermonary Apolles, Apofla to the Apostles, Mothers of the Church and of de Futhers, Grandfathers of the Church the Apofiles themselved of envonien, Hee In-

Mat. 28.

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Devotions.

Angels of the Rejurn on, went from the isbne, with feare and they ran, fayes the to and they ran ypon the two legs, feare, & in both was the night le they in thee O Lo that feare thee, and for thee only, who feeled ioy in thee. Nay, thy for and thy love are in perable fill we are o led upon in infinite pl ces, to feare God; yet th

Commandement, Which

the roots of all, is, The

UM

He

Hee doeth neither, that loth not both hee omits either, that does one. Therfore when thy feriant David had Said, hat the feare of the Lord the beginning of mifelome, And his Sonne had epeated it againe, Hee hat collects both, calls his feare, the root of mife Ecclus. T lone; And that it may mbrace all hee calls it wifedome is felfs. Awise man therefore is never without it never with out the exercise of it Therefore thou fentell Mo= 11/1/

PERMI

Denotions. Moses to thy people That they might learn feare thee all the days h 10, uy, and calamitous, but in good, and cheeff their lines: not in he dayes too for, No who had affurance his deliuerance, yet m ned with feare, prepar Heb: 11 an Arke, for the Sauing bis boufe. A wife man Ecclus: feare in every thing. As 18.27. therefore though Ip tend, to no other degr of wisedome, I am bundantly rich in the that I lye heere post WI

vith that feare, which thy feare, both that his ficknesse is thy imot meerely a naturall cident, and therefore earefull, because it is a hy hands, and that this hare preserves me from all inordinate feare, ariing out of the infirmiic of Nature, because by hand being vpon me, thou wilt never let mefall out of thy hand. and mounte vrith them smil of smil 6. PRAY-

12

mthat fraic

Most mightie God, to God of all true sorrow, true ioy to, of all fear of al hope to, as thouh given me a Repentant mot to be repented of give me, O Lord, a feat of which I may not afraid. Gineme tende i and supple, and confirmations, that Diog with them thating and mourne with them that mourne, so 1 m

ere with them that are And fince thou affivouchfafed to difduer tomes in his feare whom thou hast admit the below assistance, while sicked esse, that here is danger therein, the not, O Lord, go a-out to ouercome the ense of that fear, so far, is to pretermit the fits to pretermit the fiting, and preparing of mydelfe, for the worst harmay bee feard, the raffage out of this bie. Many of thy bleffed Mertyrs, have passed out

Denotions.

Thowe of feare; But a most bleffed Sonne him he felfe did not so The

Martys were known in be but men, and there is it pleased thee, to fill with thy Spirit, and power, in that they do more then Men, Thy I was declard by thee, it do by himselfe to be the and itwas requifite, the fieshould declare him felfe to be Man alton in the weaknesses of man alton in the weaknesses 10 my God; bee ashame

f these feares, but let ne feele them to deternine, where his feare id, in a present submiting of all to thy will. nd when thou shalt are inflamd, & thawd by former coldnesses, nd indeuotions, with hese heats, and quenchd my former heates, vith these sweats, and nundations, and rectied my former preimptions, and negliences with these fears, as ne, made so by thee, to thinke

Denotions.

thinke me fit for the And whether it bet pleasure, to dispose this body; this garme

lo, as to put it toah ther wearing in the world, or to lay it vpi the common mardrope, all graue, for the next, gl rifie thy selfe in t choyed now, & glori it then, with that glor which thy Son, our & viour Christo Iesus ha purchased for them whome thou make partakers of his Refi rection Amen. sharing chinke

ofme, it is of bo the Phisteith defire distributed the shift sind it of others, argueshis an der andibita renduming TED SIT Allercisquiere fadre, mitherefore more sauge. The Phisician desire elp, the burdeniguors's maviTherd is agrowth Esha Difered thon Bet heta must beeight Anwhite Burl whether oddewholo of the dife of alon

or mee, it is not mypa to choole: but if it be of me, it is of both; M disease cannot furm mee, I may onerline Howfoeuer, his defining of others, argues his co dor, and his ingenuities the danger be great, he instifies his proceeding that calls in witnesse And if the danger be not great; here is not a bitious, that is so real to divide the thanks and the honour of the

work, which he beg

alone evento others inde diminishes not the dig aitie of a Monarch, that her define part of dis care vpon others. God hath not made many Synd, but he had ande many bodies that received, and give light! The Ral manes began with bone Ring petray combered auto confidentialed accordance the street ties to one Distance white foreral grates, and the fame in all States, and the character of the c mertremities, to one Dihemore, and the prouf-H 2 dence

denociation and white the dramore Pline ends, as who Acardoish bippier, where built Countels behan son bei pal week chardonie Some selfesters them Chreshold Gorfultaria and coopies how the maymultiplyandia with one opother wa 4troncoanothers for Guand Balevanord Phylicians sasconfula ous Diadisinand mansidoreala appear and tels him for order dence

jedt a bung inansdreke, shuthing putter in Afrika Aferiand Ookebris an already hand wonded to down Phofiotherby ds minombke vpd W. (arts and Tpic energineanile mence a Tibere is feare mything, what had not killett forne diedybyda haired feather bathadone ion May that Which is fivis gand directly delig inhachdodn itsalle bidh Cordiall hath benedendly hoyfor Midn have dyed of dry rand all brooft fict of dicemplification de la contrada del la contrada de la contrada del la contrada de H 3 290 weepe

Deavisons.

weep for the wheth have feen the dye land ing Eventhat Tiran nifins (Ithinke the fam that suffered so much ten) who could not in of that forrow, of the high fal from a King morresched private ma dyedoblo poore a loy to be dedard by them pleat a Theater, that he was a good Poet Well ofic that's Mormay li of a little bing alago how much leffe may Man dyed And therfor the more assiltants th bet

better; voho comes to a day of hearing in a caus of any importance, with one Adaocates In our Fu nerals, we our felfs have no interest, there wee cannot adulfe, we cannot direct: And though fome Nations, (the Egips tion in particular) built diéfelues better Tombs, then boufes, because they were to dwelllonger in them , yet, amongst our feliles, the greatest Man of Sule, whom we have had The Conqueror, W23 left as foorieras his foule H4

lefthim, not day with our persons to assiste his grane but without grane. Who will keep vschen we know no Aslong as widean dies admir as much belong Avecart Another and another Phisician, is no anotherly and canothe Indication; and Sympton of death, but another and another Asifron and Proclar of the raid doe they to much seed the imagination with apprehension of danger assoched understanding 114 With

with confort; or Ley moth one bring Learning can's other Dillemer anotheri Religions but every one bring all Land asmany logicalients speet into a Receit ; To youlay chany men maka the Receit Busiling de Isentroite my Moditation fordans ghipad n to excitation plequifull belge in timed offinded bills, notoday Medication varher to be anclined ambahbaway, to condole; and commilerate their distresses who bane white ? How H5 bet many

many are ficker (per change) then Bandlad in their worth fraw bome fif that coined by a home) and liaumin more hope of theh thoughythey die jithe of preferment, though they live? Nor does morbiexpedition le Philician then idthen bee an Officer after whome, the first the oskes know ledge; is the Sexcencharcharies when who buries whem distribition of Berth doebut fill vp who min bo

155

ber of the dead in the Bill bur we thall never heate their Names will wee reade them in the Booke of life, with our owne. How many are licker (perchance) then Land thrown into Hospirals, where, as a fish left voon the Sand, must flaguhe tide) they must hay the Philicians houre of willting, and then can bee, but reifited? How hany are licker (perchaunce) then all we and have not this Hoffinall to couer them, not

Denotions. northis straw, to lies to dicin I but have the Grave-Stone vaster them and breathe out the foules in the eares, and in the cies of pallengen harder then their be the Aintrof the street That safte of no parte nur Philia biut a fram Abretio who ordinar porridge would beek Harmingh, the refuted confernance, Bezans nough and the off feet Hing of our Kitchine

ides Condialle nough of

JOII

not

RECENTANTE SERVICE

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13 10

Denoviona

novemough avvake, to blefferthy God enough for his phentifull merey, invalloording thee many Helpers, remember how thany tacke dianguand helpe them of them; for to their others things in which

double the factor of the state of the state

ning alone, Danid concluded out of that circum france TAI waif oler 3.4

alone, hee brought god whichood the chood The such indured challed the

ber begg'd siffahee)

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So al, but our Tranflátion takes it. Euen Burcdorf

&Schindler.

IMI

red Good mentes, but Lice noutre Louique, monthe Pheiarique how Dinid would proone; or perwade that his newes resistend, because hee was olone, except a greatercopany might hane made great impressions of danger in by implos ing, and importuning present supplies. How loever that bee il am fore orthat that which thy Apostle Sayes to Til molton Onely Luke is with 2 me Lake, and no body Undinghad binthe of

2.4.11.

com-

Denetions.

coplaint, & for ow init Though Luke Ivanum tellimony of abilities forwardnes, of constance & perfeuerance, in afsit ing that great building which S. Paul labour in yet S. Paul is affected with that, that the own nonching Luke, to alil Wie take Si Like to hav bina Phisician, & rital mitstheapplicationd Betrer, that inchep

M koog snoctacons

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y, or order than moued files fatherlindaywork enfivadobirh tordivide Exed. 18 he burden of Gouerh 13. oco, & Indicature, with thers, desake others to is aldulan cesbunitivas to thy immediat spirit ling Godso that mould aprive tas later for orall isosparafithe Elders of bilel, to receive of that withwhich was ypon Genonely before, fuch perion as might eale idlin the governmet febat people; shough les alone had indow-

16.

162	Danation
	downents about
	thou gauest him of
Eave	assistants. Frontider
. 3.1	plentifull goodnesse
	my God, in employ
	Angels, more theno
	in to maky of the
	markable workes
77	thy Some, thou fait,
6	all the Angels of God
	(hip him If that be
1	Heaven, vpon Earth,
7 1	layes that hee could a
6.	mauna tibelus legion
	Angels, And when H
	uen, and Earth Shall
	all one, at the last de
	Thy Sonne, O God, the
1	-VVOQ

ind charge to guide be in

all

Pfa.91.

all our wayes, they wh halfried Lat and in his Gen. 19.8 vs, from plades of de gerband tentation; the who are appointed to Aruel to governe with a church believe of the stand burnels and burnels and after we are growned the church of the day of Judgmet, the day of Judgmet, the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of Judgmet, the that are to carrie of the day of the day of Judgmet, the that are to carrie of the day Aruel co governce wind Apo. 8. that are to carrieson foules whither they can LHC.16. collazarus, they who 当山 tend at the feveral gam

Deagraphics.

Denistinas 404 Petrebendsternfallm; 10 chain we chart alt chefer olli orestlihimiskallu Commens from ithe first, befreithe are of togets net herateglum den £ph.4. he chego freezend hope af ichlade Aviel of doubles thephoder of E lingle Angelhuwee feetin what one parte one night Marged althorbiand. I. Reg. hog fand in Semacheribs 19.35.0 anthy proce whou coften mbloyelbmanyskawe mowihe power of fall ustion is abundantly in 10 E my one Eurngelift 3 and yet

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yet thou had afford vs fowthe Thy Somme po Luc.4. claimes of himfelfe thy Spirit, back arrigin bim to preach the Galle yet he hath given one for the perfitting of the 8 ph.4. in the Poorke of the Min flery. Thou haft mil him Biftop of our fort but there are others 25. pops toon He o gand holy Ghoft & withers go 10.20. it also. Thy may, the 22. God, (and Om) God the louest towalk in this over waies, for they large hay way from 137

TO SHARE WAS A

eginaing, is multiplica im of chij hetps, and cherore lowlenera degree of mhatitude, not to accept his mercy of affording memany below for my bodily breaked , as a type indeannest of thy gracius purpose now, and mer, to affoord mee the ame assistances That forthy great Helpe, thy Word, I may sceke that. attro comers mor Conintides thouseful hifmunical ingularities; but fro the Motiation, & communion of thy is acholique Church. ino

Chirchy and thoten took bulled in the bulled in the state of thy Soiver, to as Im the fure to have received to have received to both or and soob certain the seeby; (asothy blass de la company)

drumbudhguftine laya ho

the state, and the Mil menodes the Tambe of mo Church.

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Demosiques

most blossed Some, that henendall the menus of bid dedth, may, by what mening, bechuried in me to my quick ming in knovedeneblowini mortal defablishing in to me, not as Pxenid but as thou woulded haue it tafte, and to con orm whath and make tagreeable to thy will Motter Mily and most magacions Ged Bybo buch to thy servants in hervildernes, thy Mano, bread lo gondiniond, palified to, as that, to euery ran

Denotions.

enery man, Manna tafte tike that which that me thed best of thumbly be feech thee, to make the correction, which In knowledg to be pand my daily bread; to talth to me, not as I would but as thou would haue it taste, and to con form my taft, and make it agreeable to thy wil Thouwouldst haugh corrections talt of him liation, but thou woul dest have them taste confolation too taste danger, but tast of confolation too tafte danger, but talt of 741

rand roods As therefore thou haft imprinted in all thine Elements of which our bodies con fiftiwo manifest qualines for that, as thy fire division bears spot and as thy water mos frost it cooles too, fo, O Lord, in thesecorrections, which are the elements of our le generations by which our foules are made white, imprinciple two quality ties those which operaril ons, that as they fedurge vs, they, may scourge vs mothe way to thee th at throw 12

that swhen they have Thewedive, that wear nothing in our school they may also shelve that thou are all thing voto vs. When therfore in this particular circi Range Q Lord but non of thy judgements an circumstances, they area of the Substances of th good purpola upon w who in this particular that be, who should lent so alsift me, defin ofiftants to him, thou half let mee lee, in how few houres thou can

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throw ma beyond whe helpaofinian, let meday the fame dighe free that no melimencerlos rado herland rebestions of Sec ban, hoguillinks of fate, no prisonof death, mor this first othis fickerhand, northe other philomythe elofoahd dark graue, can principle from the determinent, and good noda shoitketh caloquet lealed concerning mee. Lerene think no degree of this the correction, te fund on without figure fication; but yet when I ehee haue

Denotions .

hate read it in that he guage, as it is a com milet me translate iti coanother, and read as a margiand which thefeis the Originall, and which is the Translati on, whether thy Men or thy Correction win thy primary, and original nal interior in this fid nes, I cannot conclud chaugh death conclud me, for as it must need farily appeared to be correction of leanthan no greacer argument thy merry then to die thee. baue

enit of botiny and of one enen coming but but of mis but tenant, but of mis

8. Et Rex iple fium

The King fends his owne

but adilla and

Til when we return
to that Meditation,
find new discoderies Let
him be a borld, and him
self will be the land, and
misen the sear Hisavildinsert 1.4

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Dewation !!

rylfor milery is his, his owin of the happinella euen ofrahishwaildha is but tenant, but of mi lery the free-holder; of happines hee is but the farmer, but the Augustus of milory the Lord, the proprietory his mifery, as the fea, well aboue all the hilles, and reaches to the remote paris of this earth, dan ideil Albian Aleddoc duff jand cobjectared and kneaded inco earth giby bererandisminodifficatil -blistopid uniferent brothis world, wold chaois Mankinde, the highest ground, the eminétest bils areikings, and haudohey links amid lead endugh to fadonte this fea, and fay, My mifery is but this deepd? Scarce anyumilary equal conficknoffe, and they are Which to that equally, with their lawer fub ich, who glasse is nor the delle brittle because a Ringiface it represented illighora King the lefte Hitle, because Godiorepresented in ham They have Philitians continui-0

16

ally about them, & the fore sicknesses, or the worlt of ficknesses, con timual feare of it! An they gods? Herhar call them fo, cannot flatin They are Gods; but file gods and God is prele ted to vs vnder man human affections, ash as infomities God isch ded angry, and forry, and neury; and beaug bu menera ficke God for duch dice inight odelle men as our gods doi Th world that they coul layin peproch & You

of the gods of the Hai the was that perchance they were afteepe inbuit Godsthau are fo fibke, as that they caminat (Aceptes mein informen com dition. A God and need a Phisician & A Jupiter & need an A bulliping that must have Rhoubarbe so purge bis Choller , lidfibe be too angry, and Aga wik to purger his Hogme, left be be too drowfie. that as Terrullian faies of thad gyption god syplimets and berbes, That Ged sales beholden to Man, for grow-

THE SELLE

Denotions.

my od garden fo whe

Their exernity; 6 an elen

mity of three core & ten mbed k selsaminaic (lastray cargen from rand nois the Metaphoricall Dein But their Deitye is ber redexpressed in their outing athenound the beighth; when it boun ding and querhoving as God aid means of the ing good, they descend to God, to a commun casion of their aban daces with menyacter ding to their necessiries then 1

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then shap are Galida No med is well shat wrider flands not; that values not his being well sthat buthonor to almonated reflered a toy within and hav hoftener wheeh this dort thad trandefire dro estainmenteleanot propagate that, which occasions his happinelle; and his loy, to to= thers; for euery man lopes invitre Hes of Nots pappinelles and the frommenç istisaminy that phinehallar winnefficher they who have maked

Ecclus

3.23.

of that in themselves which makes vs i happinesse of Kingum confery to transfer, it perfets the confery to transfer, it confery to transfer, it they can health over that, which chose that which which which will be the confers of th

Ecclus.

have a warm from the Wifemins, the phone a rich man speaket every man holder bis too

and boke what her faith, they extell it to the clouds. but if a poore man speake, they far mobat fellowe is this sidne of bee frumble, bey will help to overthrow bim Therefore may my woods be underwalted, and my errors aggranawedif I offerto peak of Kings sbut nor by thee; Ony Gold, because I Spenk of them as they are in when & of thee, as thou art in them Certainly thole men drepare al way rof fleaking negligently, or increasemely of thee that giue me

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Denotions. 184 give themselves that berry in speaking of the SA PERSON Vice gerents, Kings: for thou who ganel Ann Augns-And the Empire, gautelli to Neroto, and as Koffe 1 fran had in from theogh book be water bed Kinggydefaseignahen felves thy first image, their owne forde, thou ginell inprarad leaved deface oby second Inuje imprinted indelibly that pierers Burshi knowest, O Godsharis Chouldbe flacke in cel brating thy mercies in md giue

mes exhibited, by than eval loarupeent inty Spubritigue, ved manys ds herificults, a that couch port Allegiance, I should idibe word of all, the neither which confuuteslamid man & faults which are defeats in a in particular function, irenot folgreat as those bardestroy our bumani. in boil not foilbut ber lman for be hath an vhiudrfall illnesse steady Herwand pawiged selferinto any moldiathi md

ny form, and to ipendi felfe in any function therfore thy Soudidw on the Corne, I looking on the King, and lan wholemage, & who inscripcion hee hach an he hath thine And Igh vnto thee, that which thine, Trecommend happines to thee's in my facrifices of thank for thad which her a foyes, and in al my pu ers for the continue and inlargement of But let me Hop, with and confider will thi

chislook like a piece of ant, & cunning, to conucy into the world an opinion , that I were more particularly in his care, then othermen? And that heerein, in a albow of humilitie, and sharkefulneffe, I magnihe my selfe morethen there is cause? But let dor that iealonfie ftopp meed O God, butiler ne go forward in celebrating thy mercy exhibred by him. This which headoth novv, in alsift ing formy bodily health, puan

Denotions

Icknow is condition in many whate taffed a chart expression of the gracionistes where he courgine health both own chands, hee don't and to more then in of his predices for him a Idenois is dominant of daiss predeceffor him done: Therefore ha God reserved one disal to rdighe cure it Othong to perchance moronely a long to describe a grid January diod only as me king the obac kind, and forcehood

hauc

have ita by ihis dwne hand, he fends a donatine of health, in fending his Philipping The Holy King & Lewis in France, & out Mand is delebrated for that pohapper loally the illacd Fofpitals, & alsi Adin the Eure, epenof pathone Difeafes And when the religious Ele model bailla, the wife of Bleedofins was told, that hedining fred henfolfe longuch idealtraid iperfor malasiftances, & maight toe enough in scholing cliefeg Mice Kalindy & Shee mad mould

1 Sam.

عَمِهِ اللَّهِ اللَّهِ

would send in that caped tie, as Empresse, but she would go to, in that capain tie, as a Christian, as a she low member of the body thy Son, with them Soul service David applies his

2 Sam.

felfe to his people, for them, his people, by calling them, his brethken, his bones, his flesh, and who they felvader thy had enough the preterm ting of himselfelfe, he present for them, I have so ned, but these sheeps the

2 Sam. 34.14.

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how they dame? lea think hand I pray this be against mendapain amy fathers boufe. His kingly to give; whe Araumah gaue that platic free prefent to David that place, those influmers for factifice, and the faceifices them-Chuescit is faid there, by dy Spirit, A thefe things did Arasonah zine , as a 5年是是是是 King to the King. To give isan approaching to the Condition of Kings, but to give bealth, an approthing to the King, of Kines, wither But this his han

1.17.

his assisting to mybod ly health, thouknow O God; and to doc form others of thine Honor ble feruance know, ish cheroloydight Sofich day wheigh though pow hatghaftflinding on the before; buth Ecchoolofbirthat tiyoyd which oby the wich sough him, haft boke to me before and heh, who bid; for tof drapoman con ceili'd a Alapeq i that might be of forme view thy, Chief hartend delices ded tolla intimation

1

apertivatio almost ro a Solicitatio that I would embrace shap calling. And thou who hadst pur that defire into his heart, didstalso put into ming an obedience to is and I who was ficke before, of a veruginous giddines, and irrefolution, and almost spent all my time in consulting how I should spend it, was by this man of God, and God of men, put into the poole, and recoverd: when I asked, perchace, affone, he game me bread, K when

2 Chro.

Deuotions.

when lasked, perchan a Scorpion, tra gaire me All whet asked a ten porall office, hee denie not refused not that be let mee fee, that heeh rather I took this. The things, thou O'God, who forgettelt nothing, hall not forgot, thoughpu chance, he, because the were benefits, hath, bu I am not only a witheff but an instance, thatou Tehosophat hath a caren ordaine Priests, as we

14.8.

as Indges : and not on to fend Philicians h tem

comporall, but to bee the Philitian for Spirituall health, and so, sellouid the health, and so, bloom to the composition of the sellouid and sellouid to the sellouid to t

ment, as Eternall and most gracious God, who though thou have referued thy trefure of perfit ioy, and perfit glory, to beginen by thing own hands then, whe by feeing thee, las thou artin thy felfe; and knowing thee, as we are known, wee shall possesse in an inflant, and possesse for K 2 euer,

Denotions.

euer, all that can any way coduce to our hap. pinesses, yet here also in this world, giveft vs fuch earnests of that full pay. ment, as by the value of the earnest, we may give some estimat of the tie fure, humbly, and thak fully I acknowledge, that thy bleffed fpiritin Aructs mee, to make differece of thyblessings in this world, by that difference of the Instru ments, by which it hath pleased thee to derive them into me. Aswela thee

thee heere in a glaffe, for we receive fro thee Here by reflexion, & by instruments Euen cafual things come from thee, and that which we call Fortune here, hath another name aboue. Nature reaches out her hand, and gives vs corne, and wine, and oyle, and milk, but thou fillest her hand before, and thou openest her hand, that the may rain down her showres vpon vs. Industry reaches out her hand to vs, and gives vs fruits of our la-K 3 bor,

Denotions.

bor, for our letues, &our postericie; but thy hand guides that hand, when it sowes, and when it was ters , and the increase is from thee. Friends reach out their hands, & prefer vs, but thy hand sup. ports that had, that sup ports vs. Of all thefe thy instruments have I receive ued thy blessing, O God, but bless thy name most for the greatest; that as a member of the publike, and as a partaker of priuate fanours too, by thy right hand, thy power full

full hand let ouer vs 1 have had my postional not only in the hearing, but in the preaching of the Goffel. Humbly befeech ing thee, that as thou continuest thy wonted goodnes vpon the whol world by the wonted meanes, & instruments, the same Sun, and Moon, the same Nature, and Industry, so to continue the same blessings upon this State, and this Church by the same hand, so long, as that thy Son when he comes in the clouds, may K4 find

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Denotions!

find him or his Son, or his formes formes ready w give an account, & able to stand in that rudomet for their faithfull Step ardship, and dispensation of thy talets to abudant ly comitted to them, & be to him, O God, in all diffépers of his body, all anxieties of firit, in all holy sadnesses of foul, such a Phisician in the proportion, who artile greatest in beauen, as hee hath bin in foule, & both to me, in his proportio, who is the greatit vpon earth. 9.Meo. Medicamina scribut.

Vpon their Consultation, they prescribe.

9. MEDITATION.

They have seeneme, and heard mee, arraign'd mee in these set ers, and received the euidence; I have cut up mine own Anatomy, dissected myselfe, and they are gon to read upon me. O how manifold, and penplexed athing, nay, how wanton and various a thing is ruise and destruction?

Etion? God presented to David three kinds, War, Famine, and Pestilence Satan left out these, and brought in, fires fro head uen, and windes from the wildernest If there were no ruine but ficknes, wee fee, the Masters of that Art, can scarce nuber, not name all fick neffes; every thing that diforders aft culty, & the function of that is a ficknesse: The names wilnot ferue the which are given frothe place affected, the Plurifu is fo; nor from the effect

which

which it works, the falling ficknes is so; they canot have names ynow, from what it does, nor phere it is, but they must extort names fro what it is like; what it resembles, & but in some one thing, or els they would lack names, for the Wolf, and the Canker, and the Polypus are so; and that question, whether there be more names or things, is as perplexed in lick nelles, as in any thing elfe, except iche easily resolud vpon that side, that there are more

more fick teffes the names. If ruine were reduced to that one way, that Man could perish now ay bu by ficknes, yet his danger were infinit; and if fich nes were reduc'd to that one way, that therewer no sicknes but a feuer, yet the way were infinite Rill for it would out lode, & oppress any na rurall, dilorder and dif compose any artificial Memery, to deliver the names of severall Fevers how intricate a work then have they, who are gone

gone coverful, which of thefe fickneffes mine is, and then which of these fewers, and then what it would do, and the how irmay be countermind. Burenen in ill, it is a degree of good, whe the enil wil admit confultation. In many difeafes, that which is but are accident, but a suprom of the main difeafe, is so violet, that the phisician multattend the chreof that though hee precermic fo far astoin. termit)the cure of the difeafe it felf. Is it novio in States

States too? Comtimes the infolecy of those that are great, put the people into commotions, the great dif case, & the greatest dan ger to the Head, is them solency of the great ones,& yet, they execute Marin law, they come to present executions vpothe people wholecommotionwa indeed but a simptom, but an accident of the maine difease; but this symptom, grown so violent, wol allow no time for a confultatio. Is it not fo in the accidents of the difeases

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of our mind too? Is it not enidently fo in our affe-Hiens, in our passions? If a dolerick man be ready to frike, must I goe about to purge his choler, or to breake the blow? But where there is room for confultatio, things are not desperate. They consult; fothere is nothing raftby incosideratly done; and then they prescribe, the wite, fothere is nothing couertly, difquifedly, unavowedly done. In bodily difeases it is not alwaies le fometimes, assoon as thel

Denotions.

the Phisicians footeis in the chamber, his knife is in the patients arme the difeafe would not allow a minutes forbearing of blood, nor prescribing of other remedies. In States & matter of gouernme it is so too; they are som times Surprizdwith Such accidets, as that the Magi frat asks not what may be done by law, but does that, which must need farily be don in that case Butit is a degree of good, in euill, a degree that a sies hope & cofort init when we may hauer

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course to that which is witten, and that the proceedings may bee apere, and ingenuous, and ean did, and autowable, for that gives fatisfaction, and acquiescence. They who have received my Anatomy of my felfe confult and end their confultatio in preferibing, and in prescribing Phisick, proper and convenient remedy: for if they shold comein again, and chide mee, for some disorder, that had occasion'd, and induced or that had haftned and exalted this fick=

Denotions

nes, or if they should be gin to write now rule when I were well, the free were to antidate, or to postdate their Consulting Pontate on, not to give the free to the state of the state were rather a vexation then a reliefe, totelle condemnd prisoner, you might have liu'd if you had done this, & if you can get your pardon,you shal do wel, to take this di or this course hereafter to

I am glad they know the have hid nothing from he them) glad they conful ol ph)nd exalled this ic

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they bide nothing fro one another) glad they write (they hade nothing ro the world) glad that theywrite and prescribe Philick, that there are remedies for the present cafe. had sa

9. ExposTyl.

My God, my God, allow me a just indignation, a holy deteftation of the insolecy of hat Man, who because hewas of that high rake, of who thou hast said, They Winen

Denotions.

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P to b

They are gods, though himselfe more then quall to thee That king of Arazon Alfonsus, 1 perfit in the motionsof the heavenly bodies, a that hee adventured to fay, That if he had bind councell with thee, in the making of the heavens, the the heavens should have bin disposed in a better order then they are. The king A mafiah would norm dure thy prophet to n prehendhim, but asked him in anger; Art the

made of the kings council

2. Chro. 25.16.

When

Denotions.

2113

Whenthy Prophet E-Yaias askes that questio who hath directed the foirit 42.13. of the Lord, or being his councellor bath tought him. Itisafter hee had setled and determined that office, upon thy some, and him onely, whe he igyns with those great Titles, The mighty God, and the 9.6. prince of peace, this also, the Councellor; and after he had setled vpon him, the spirit of might, and of 11.2. councell. So that the, thou O God, thogh thou have no councell from Man, yet

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yet doest nothing von men, without councel In the making of Ma there was a confultation. let vis make man. In the Gen. I. 26. preserving of Man, thou great preserver Iob. men, thou proceeded by councell for all thyer ternall workes, areth workes of the whole Trinity, and their hand is to enery action. How much more must la prehend, that al you ble fed, & glorious person of the Trinitie are in la fultation now, what yo

Denotions.

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Deuderons.

215

wildo with this infirm with this leprous Soule, that attends, guiltily buryet comfortably, vour determination vpo it. I offer not to counsell them, who meet in con-Altatio for my body now, but Popen my Ir miries, l'anatomile my body to them. So I do my foule to thee, O my God, in an huble confession, That there is no veine in mee, that is not full of the bloud of thy Son, who I have crucified, & Crucifled againe, by multiply-

ing many, and often pearing the fame fine that there is no Autory me, that hath not the I.Tim.4. rit of error the pirit of la Ofe.4.12 the Spirit of giddines in Efa. 19. no bone in me that is no 14. hardned with the a Stone of fin, and noun thed, and foupled with the marrow of finn, not news, no ligamets, that do not tie, & chain sinan fin together. Yet, Oble fed and glorious Trinity, boly, whole Colledge and yet but one Phisiciani you take this confession into

Denotions.

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into mi borgidaming any afeigen de de sportare y no p destractionismor distribut Kyodoebufelmi lanidecerb minimodingifyonyu fermice corthat Lahlehry primer, ay dipinde illiand recovery for al die coaps Omy Gody entroughant to thine sowne wayes) thousand broceeded offici by intelligably dinadiffaty! o d d d ii by the book From thy first look, the book of life; rice milhatto hee; but neuer broughly open to vs, fro hy ferond book, the booke of Nature, when though

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Denotrons Suboblamely, and in the down thou hall expet led shine aven Image fro throbird books, the Scrip three where thou had writteall in the Old, and then lighted A vs, a cade to read it by; an the New Telament To the ferhou hadft added the booke of infly and reforal Lawere Rablifled by them, to whom thou halt com mitted thy people; To chale be Moundle he pocket, the bosome books of our own Consciences To

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of all our particular fins; and toutisfe othe Booke wich feuen feutes, which only the Lamb which was Apoc. 7 flaine was found worth pel ope which, Thope, it shall not disagree with the meaning of thy bleffed Spirit, to interprete, the promulation of their pardon and righteousnes, who are roa that in the blood of that Lambe, And if thou refer metorhele Bookers wanew reading, a new mall) by other eleboral esofhis from may be but a bur ning in the hand, and 1 Come for Kell bou thele

may be laued, thogh nor by my book, mine own conscience, nor by thyo ther books, vet bythy firft, the book of life, thy de cree for my election; and by thy last, the book of the Lamb, and the shedding of his blood vpon mel I bestil vnder cosultation I am not codemned yes if I be fent to thele books I hallnot be condemi at all: for though there be fomthing written in forme of those books (par ticularly in the Scripture which tome men turn to pey fon , yet vpon thele

fons, these takings of our particular cases, into thy consideration) thousing tendest all for phisick, & ouen from those Sentences, from which a too-late Repenter will sucke desperation, he that seeks there early, shall receive thy morning dew, thy seafonable mercy, thy forward consolation.

PRAYER.

OEternall and most gracious God, who are of so pure eyes, as L3 that

Denotions.

that thou ican it not look vpon finn, and we of 6 vipure constitutions chac wice campresente object but fin, and then fore might inftly feare that thou wouldst tun thine eyes for ener from vs, as, though we cannot indure afflictions in our felues yet in thee we can fo thogh thou canfilm indure finne in vs, yein thy Sonn thou canst, and he hath taken vpon him fe fe, and prefentel thee, althose fins, which might ditplease theein that VS.

morthered In Deyn Many thankille laffoun ent gerel gittereyed by a me, the bourghest step tooking pon vio. But thene Bye, O Lord, does 18s Edoketherefore vpdonie Or Dord, in this dihede, and the will recallinee from the bordes of this bodily death. Lookypon me and that wilfaile me again from that priduall death; in which imiglipalients but med me, when they begot mee in fine, anden which

Denetions

which all base piercal avented the dawes of hell, by multiplying fud heaps of actuall fins, up an than foundation, the FOOt of original finn, Ye take meagain into you Consultation, O bleffed and glorious Trinicie & thogh the Father know, that have defaced his drive received in they Creation though the Son know, have neglected minein terest in the Redemption, yea, O-bloffed Shirit asthon ard to my Goldoieses lock tothem a witnesmthe which

at this minute, I accept that which I have for of ren fo often, fo rebellioutly refused, thy bleffed inspirations be thou my witnes to them, that at more poores then this flacke body sweates teares, this fad foule weeps blood and more for the displeasure of my God, then for the stripes ofhis displeasure. Take methen, O bleffed, 5 glorious Trinitie, into a Recosultation, and prescribe me any philick, Ifitbee a long & painful holding

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Devotions.

of this fonde in ficknes, it is phisical, if I may discend to give it, &it is phisical, if it be a speedy departing of this Soule, if I may discerne thy hand to be coincit.

16. Lente & Serpenti fan-

They find the Disease to steak on insensibly, and endeanour to meet with it so.

IO. MEDITATION

His is Natures nest of Boxes; The Heauens containe the Earth, the

Earth,

Burth, Civies Cities Men. And all these abe Concent wige; the commonicenter to the moal briss deriving more only that is Ecom mique, which was never made only that place, of gament rather, which we can imagine, that not demoustrate That light which is the very emanation of the light of Godin which the Saints Halldwell, with which the Same thall be apparelectoraly that bendenot to this Center, to Ruine; that which my as not made arc

n it

Designions

made of Nothing , is not

threathed with this at who: dlAcounoitalidic things and sound Augely eue overfactes; they moun vpon the fame poles, the bend to the fame Center and if they were no made immortall by pre fatuation of their Natur could not keepe them from linking to this cen tari, Annihilation. In all thefo(theframeofthebe very the Shates was earth, & Men in them compre hend all) Those are the greatest mischifs which

are

are loude dilicemed probe most interifible in their payes come to bee the most sensible iantheir olds. The Heavens have had their Dropfie, they drownd the world, and they thall have their Fe wand burn the world. Of the dropfie, the flood, the world had alfore knowledge 1 2 ocyestras before ic came; and is ime made providion as miniting and werelfand the fever shall break our naninstant, & conflume The dropfie did no harm carres

Denotions.

harminche beauens fil whence it fell, it did no put out those higherin did not enerch that heates; buothe feuer, the fire shall burne the nace it felfe, annihila those bearen, than bread it out Though the Do Starre haue a pestilen breaths an infectious of halation, yet becausew know when it willed we do he our fetues & weedie on ofchies mil wee Andow our felan to a sufficient prenetion but Comets and blazing farres

farres whose effects or fignifications no man can interrupt or frustrat, no man forefave no Al manack tells vs, when a blazing starre will break out the matter is carried vp in secret, no Aftrologer tels vs when the effects wil beaccomplished, for thats a fecret of a higher spheare, then the other. and that which is most fecret, is most dangerous. his for alto here in the far cieties of men, in States, & Commowealths Twentie rebellious drams make not

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Denotions.

not fo dagerous a noile as a few whitherers, and fecret plotters in con ners. The Canon doth nor so much hurt against wal, as a Myne vnderthe wall pror a thousande nemics that threaten, lo much as a few that take an oath to fay nothing God knew many heary fins of the people, in the wildernes and after, but still be charges the with that one, with Marmi ring, murmuring in their bearts, secret disobedien ses secret repugnances againft

gainfibis declar divil and those are the most deadly, the most pennicious. And it is fo to with the diferentes of the body; and that is my case. The pulse, the wrine, the sweat, allhaue fovorn to fay mothing to give no Indicatimofany dangerous fickreffer My forces are not metbled, Lindno decayin my Avength my provisions are not cut off, I find no abharring minimine appendes my minfels are not cortuped nor infatuated, I find no naue

Danntion .

dofalledpplehidfibnig Work vpan mitter inter fläding; and yed they fee charinuisty &olitele that intentibly the differ prevailes The differ harh chablifhed a Nim dome, an Empire in me and will have certain Arcana Impery , Jecresof State, by which it in proceed & nor He buin co declare chemi Bucya against those secretion spiracies in the State, the Magisturedopehaneral and against these into fible diseases, Phisician

We war a series

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have their examiners; and those these imploy now.

O.Expostviation.

Tofephess.

MY God, my God, I have bin told, and told by relation, by her own brother, that did it, by thy servant Maziansen, that his Sister in the velicinesy of her prover, did vse to threaten thee, with a choly importunitie, with a pious impudencie. I dare not doe so, O, God; but as thy servant Augustin, with the that Adam had

not

dowes.

Denotions . not firmed thereforethe Christ might not have died may I not to this one purpose wish, Thatis Iosephus. the Serpent before the tentation of Eue, did for reprient, and fpeake, that he did to still, becausel should the sooner hear him, if he spoke, the loo. ner fee him, if he went opright. In his curfe, lan curled too his erecom vndoes meet for how. focuer hee begin at the heele, and doe but bruik Icre. 9.21 that, yet be, and Deathin him is come into our windowes!

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dones, into our Eyes, and Erres, the orieraces, &cinless of our faule. He works vpon vs in feerer, & two doeinor differine him And one great work of his voon vs, is to make vs fo like himselfe, as to fin in secret; that others may not fee vs , But his Master-piece is, to make volin in secret sid, as that! wemaynot fee our felus in. For the first, the hiding of our fins from of ther men, hee hath induc'd that, which was his off-spring from the nou

Denotions. beginning you fre and mansisin Nature, ve in possession of some fuch sparkes of ingenin tie, & motene ffe, asaha bueto difquife Eail he would not be. Theh die, the finne is the om penalo and the garman that couers in the lyeis his too. Thefe are his but the hidrigo of finne from our felues, is He himfelfe: when we have ketting coldes Sagen invelandoc nortin our selves the venime

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inh, then yas thy bleffed Sonne Said of Ludas . Fire icadenill, not that he had lob. 6.70 and bur pasione, fo we me become devil sto buri felues and we have not only a Syrpent in our bofortie bucke our felues, ard to our selves delas Serpent. How farre did thy ferrant David preffe pondchy pardon with that petitions Clenfe thow Pf. 19.12 me from secret finns 3 can any fit bee feeter slfor, a great parve fout finnes, hough, fayes this Prophat the sconceine them in the !

Devotions.

the thicker topon and the yet layes her We door the in the light, there are many finds, which we glow in doing, and would not doe, if mo body should know the. Thy bless that hee was a shandy that hee was a shandy

his shamefastnes, and too dennesses of Conscience and that benefice delied himself

with somes, which be well did lest he should be what copy and the parties of the sould parties Buoif we would

concealerthem, (thy Prophet found fuch a define

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Denotions. nd fuch a practife in fonie, whe he faid, Thou ETay hast trufted in thy wicked-14 heldress and thomhaft fand, None shall fee me) yer can we conceale the? Thou O God , canft heare of them by others, The voice of Abels blood, will tell Gon.4 thee of Cains murder; the Heaviers themselyes will tell thee Heque That Ier. 20. reneale his iniquity, a [mal creature alone, shall doe its A bird of the agre shall Eccle. 10 darry the price, and tell the matter: Thou wilt trouble no Informer, thou thy M selfe

20 12

242 Denotions. Telfe renealedit Adam fin, to thy felfe, Andthe manifestation of finis for ful to thee, as that the Fecles . 12 shalt reveale all to all, This 14. Male bring every worken Indgement, with every for eret thing, and there was Mat. 10. thing conered, that shall not bee renealed : But 0 my God, there is another way of knowing my fins, which thou loud better then any of the To know them by Confession. As Phisinh works to, it drawes the peccant humour to it felle that

harwhen it is gathered regether, the weight of it lelfe may carry that antiour away, fo thy Sprie returns to my Memorniny former finnes, that being so recolleand they may powre out themselves by Confesion When I kept silence, fayes thy feruant David. day cond night; the hand Pfal. 32 na beauy reparamee, But 34. when I faid, I wil confesse 8.5. my transgressions vitto the Lord, thou for gauest the inigaitie of my finne. Thou interpretest the very pur-

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Denotions.

pese of Confesion farmal as what thou fcarcela uest any new Mercy for the action itselfer. This Mercy thou leanest, that thou armest vs thereup on, against relapses into the finnes which wir have confessed And that mercy, which thy lerunt Augustine : apprehends, when the layes to the Thou haft forgive me those Sonnes which I have done, and those finnes which on ly by thy grace I bauenit done: they were donein

Our inclination to them,

and even that inclination needs thy mercy, and that Mercy he calls a Pardon. And thefe are most the ly secret sinnes, because they were never done, and because no other man, nor I my selfe, but onely thou knowest, how many and how great finnes I haue scaped by thy grace, which without that, I should have multiplied against thee.

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nderen that melaration

Eternall, and mol gracious God, who as thy Soune Christ Lefus though hee knew all things, yet said bee knew not the day of Indgement. because he knew it not lo, as that he might tell it is; so though thou knowest all my fins, ye thou knowest them not to my comfort, except thou know them by my telling them to the, how shall I bring to thy knowledg by that way,

hole finns, which I may elfeknownound of less cusemy felfe of Originall in wilt thou ask me if h know what originall find is I know not enough of it to satisfie others, but I know enough to condemne my self, & to Confesse lf I confesse to thee the sinnes of my youth, wiltthou askeme, if I know what those fins were? I know them not so well, as to name them all, nor am fure to live houres enough to name them al, (for I did them M4

thethen,faster then lean speak them now, when every thing that I did, conduc'd to fome finne but I know the fo well as to know, that no. thing but thy mercy is so infinite as they. If the naming of Sinnes, of Thought, Word, and Deed of sinns of Omission, and of Action, of fins against thee, against my neigh. bour, and against my felf, of finns conrepented, and sinnes relapsed into after Repentance, of finnes of Ignorance, and finnesagainst

gainst the testimonie of my Confcience, of sinnes against thy Commaunder ments, sinnes against thy Somes Prayer, and finns against our owne Creed, of fins against the laws of that Church, & sinnes against the lawes of that State, in which thou hast given mee my station, If the naming of these sinnes reach not home to all mine, I know what will O Lord pardon me, me, all those sonnes, which thy Sonne Christ Iesus suffered for, who M5

who suffered for all the finnes of all the world for there is no finnea mongst all those which had not been my finne, if thou hadft not beene my God, and antidated me a pardon in thy preuenting grace. And fince sinne in the nature of it, retaines still so much of the author of it, that it is a Serpent, insense bly infinuating it felfe, into my Soule, let thy brazen Serpent, (the contemplation of thy Sonne crucified for me) be euermore

uermore present to me, for my recouery against the sting of the first Serpent: That fo, as I have a Lyon against a Lyon, The Lyon of the Tribe of Indah, against that Lyon, that feekes whom hee may denoure, so I may have a Serpent against a Ser= pent, the Wisedome of the Serpent, against the Malice of the Serpent, And, both against that Lyon, and Serpent, forcible, and fubtill tentations, Thy Done with thy O. line, in thy Arke, Humilitie,

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Denotions.

litie, and Peare, and Resconciliation to thee, by the ordinances of thy Church.

Amen.

cincto Corde, venenum, Succis & Gemmis, & qua generola, Ministrant Ars, et Natura, instillant.

They ofe Cordial's, to keep the venim and Malignitie of the disease from the Heart.

IL MEDITATION.

Hence can wee take a better argument

omene, a clearer demonstration, that all the Greatnes of this world, is built upon opinion of others, and hath in it felf no reall being, nor power of subsistence, then from the heart of man? his alwayes in Action, and motion, still busie, still pretending to doe all, to furnish all the powers, and faculties with all that they have, But if an enemy dare rife vp against it, it is the soonest endangered, the soonest defeated of any part. The omnioned

The Braine will hold out longer then it, and the Liner longer then that; They will endure a Siege but an vnnatural heat, a rebellious heat, will blow up the heart, like a Myne, in a minute. But howfoeuer, fince the Heart hath the birth. right, and Primogeniture, and that it is Natures eldest Sonne in vs, the part which is first borne to life in man, and that the other parts, as younger brethren, and servants in this family, haue a dependance

pendance vponit, it is reason that the principall care bee had of it, though it bee not the frongest part; as the eldest is oftentimes not the strongest of the family. And fince the Braine, and Liver, and Heart, hold not a Triumuirate in Man, a Soue= raigntie equally shed vp on them all, for his wellbeing, as the foure Elements doe, for his very baing, but the Heart alone is in the Principalitie, and in the Throne, as

Deuotions.

King, the rest as Sub iests, though in eminent Place, and Office, mul contribute to that, a Children to their Pa rents, as all persons to all kindes of Superious, though oftetimes, those Parents, or those Superiours, bee not of Aronger parts, then themselues, that serue andobey them that are weaker. Neither doth this

Obligation fall vponvs, by second Distates of Nature, by Consequences,

and Conclusions arising

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out of Nature; or dehid from Nature, by Discourse, (as many things binde vs, euen by the Law of Nature, and ve not by the primarie Law of Nature; as all Lawes of Proprietie in hawhich we possesse, are of the Law of Nature, which law is, To give every one his owne, and yet in the primarie law of Nature, there was no Proprietie, no Meum & Tuum, but an vniuerfall Communitie ouer all; So the obedience

Denotions.

ence of Superiours, is of the law of Nature, and yet in the primarie law of Nature, there was no Superioritie, no Ma gistracie;) but this contribution of assistance of all to the Soueraign, of all parts to the Hem is from the very full dictates of Nature, which is in the first place; to haue care of our owne Preservation, to looke first to our selves; for therefore doth the Phil fician intermit the present care of Braine, or

Liver,

Liner because there is a posibilitie, that they may subsist, though there bee not a present and a particular care had of them, but there is no possibilitie that they can subsist, if the Heart perish : and fo, when we feeme to beginwith others, in such asillances, indeed wee doe beginne with our felues, and wee our school are principally in our contemplation, and o all these officious and mutuall assistances.

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Denotions.

ces; are but complement towards others dand our true end is our felues, And this is the reward of the paines of Kingas sometimes they need the power of law, tobe obeyd; and when they leeme to be obey'd we luntarily, they who doe it, doe it for their owne fakes. O how little a thing is all the greatner of man, and through how false glasses doth he make shift to multiply it, and magnifie it to himselfe? And yet this is

inatio another milery of this King of man; the Man, which is also apdisble to the Kings of this world great men, hathe venime & poyion of every peftilentiall disease directs it felfe to the beart, affects that, (pernicious affection,) and the malignity of ill men, is also directed vp on the greatest, and the billy and not only great wife but goodnesse looses the vigour of beeing an Intidote, or Cordiall a gainst it. And as the

Denotions.

nobleft, and mostgene rous Cordialls that Ne ture or Art afford, occan prepare, if they be ofto taken, and made famil liar, become no Cordi alls, nor have any extra ordinary operation, lo the greatest Cordial of the Heart, patience, ifit bee much exercif'd, a alts the venim and the malignity of the Enemy, and the more we fuffet, the more wee are inful ted wpon When Co had made this Earthol nothing, it was but alie tle

dehelpes that he had, to make other things of his Earth nothing can bencerer nothing, then this Earth; and yet how lide of this Earth, is the greatest Man? Hee thinkes he treads vpon the Earth, that all is vnder his fe te, and the Braine that thinkes fo, is but Earth; his highest Region, the flesh that couers that, is but earth; and even the toppe of that, that, wherein so many Absolons take so much pride, is but a bufh

Denotions.

buth growing voor that Turfe of Earth How lide of the world is the Bareh ? And on that is all; that Man hath or is 3 How link of a Man is the Hean and yet it is all pile which he is and this continually fubied not onely to formine poylons, conveyed by others, but to intelline poylans bred in our fekresoby pestilential if before hee had a tee

ing he could have lente

of this miferie, would being here vpon defeconditions ?sdi so feare, first my zer underingles van leels HEXPOSTVLATION. Hast chou considered MY God, my God, all that thou askeft of meet is my Heart, My Some wive mee thy heart. Am I thy forme, as long as I have but my heart? Wilt thou give mee an Meribance , a Filiation , anything for my heart? Othou pusho faydit to Sulan, Hast thouconfide-N red anp

Pron. 23.

266 Denotions. red my fernance lob, that Iob. 1.8 there is none like him top. on the earth, shall my feare, shall my zeale shall my iealousie have leave to fay to thee Hast thou considered my Heart, that there is not so peruerse a Hear vpon earth; and woul dest thou have that and shall I be thy Sonne, thy eternall Sonhes Cobeire, for giving that 31 Th Heart is deceitfull, about all things , and desperate ly wicked a who can know it! Hice that askes the que

question, makes the anfivere, I the Lord fearch the Heart. When didft thou fearch mine? Dost thouthinke to finde it, asthou madest it in A. dans Thou haft fearthed fince, and found all these gradations in the ill of our Hearts, That every imagination, of the thoughts of our hearts. is onely euill continually. Doeft thou remember this, and wouldest thou have my Heart ? O God fall light, I know thou knowestrall and it is Thou, 11.018 N2

Gen. 6. 5

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Deuotions.

Thou, that declared vnto man, what is his Heart. VVithout thee, O Soueraigne goodnesse, I could not know, how ill my beart were. Thou half declared vnto mee, in thy Word, That for all this deluge of evill, that hath furrinded all Hearts, yet thou foughtest and foundest a man after thine owne

1 Sam. 13

Ier.3.15

beart, That thou coulded and wouldest give the per ple Pastours according to thing owne heart; And I can gather out of the Word,

word, so good testimony of the hearts of then, asto finde fingle bearts, deile, and apprehenfine hearts : Hearts that can, Hearts that have learnt; vife bearts, in one place, and in another, in a great degree, wife, perfit hearts; ftraight hearts, no peruerinelle without, and cleane hearts, no foulenesse within; fuch hearts I can find in thy Word; and if my heart were fuch a heart, I would give thee my Heart. But I find storie N 3. hearts

thou shalt cast a spiri-

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heart,

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Denotions. and I have not the To those of the other kinde, thou give frime heffe of heart : And ble fed bee thou, O God, for 36. that forbearance, I have not that yet. There is then a middle kinde of Hearts, not lo perfit a to bee given, but that the very giving, mends them to Non lo delpe rate, as hot to been cepted, but that there ry accepting dignific sherm. This is a melting heart and a troubled heart; and a wounded heart,

teart, and a broken leart , and a contrite heart; and by the powerfull working of my piercing spirit, such Heart I have; Thy Sa- 1 Sam muel spake vnro all the houle of thy Ifrael, and fayd, If you returne to the Lord with all your hearts, prepare your hearts onto the Lord. If my heart bee prepared, it is a returning heart. And if thou see it voon the bay, thou wilt carrie it bome Nay, the preparation is thine too this

melting, this wounding this breaking, this contrition, which I have now, is thy Way, to the Ende . And chose difcom forts, are for all thin .Cor. 1. The earnest of thy Spirit in my beart, and where thou give the arnest, thou wilt performe the bargaine. Naball was confident upon his wine, but in the morning his beart dyed within him Thou, O. Lord, half given mee Wormer bood, and I have had fome diffidence ypon that

25.37-

and

and thom half cleared a Morning to mee againe, and my heart is aliue. Danids heart finoterhim, 24.5. when bee cut off the skirt from Said and his heart 1. Sam. mote him when her had numbred his people: My heart bath flrucke mee, when I come to numbermy finnes; but that blowers not to death, because those sinnes are not to death, but my heartlines in thee. But years long as I remaine in this great Hospitall, this fickepithis difeafethe full

24.10.

Denotions.

full world, as long as I remaine in this le prous house, this field of mine, this Heart, though thus prepared for thee, prepared by thee, will still be sub. ied to the invalion of maligne and pestilent vapours. But I have my Cordialls in this pro mile; when I shall know the plague of my heart, and pray unto thee, in thy house, thou wile preserve that heart, from

all mortall force; of

3. Reg. 8.

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Denotions.

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the Peace of God, which
passets all understanding shall keepe my Heart
and Minde through Christ
blu

Phil. 4.7

nothing PRACER TO

OEternall, and most gracious God, who in thy ropper bouse, the Heavens, though there be many Mansions, yet at alike is and equality in reverse Mansions, which cere in thy lower bods, though thou fillest and

all, yet art otherwise in some roomes thereof then in others, other wife in thy Churchithen in my Chamber, and o therwise in thy Sa craments, then in my Prayers, so though thou bee alwayes present, and alwayes working in every roome of this thy, Houses my bo dy , yet lohumbly be feech thee to manifell alwayes a more effectu all presence in my houn then in the other Offi ces ... Into the houled Illa thine

hine Annoynted, dif loyall persons, Traitors will come; Into thy House, the Church, Hy= porites and Idolatrers will come Into fome Roomes of this thy House, my Body, Tenta tions will come, Infection will come, but bee my Heart, thy Bed chamber, Orny God, and thicher let them not enter Job made a Couenant withher Eyeb, but not bismaking of that Goa moint, but thy dweling in his heart, lenabled thy

Denotions ..

bled him to keepe that Covenaunt. Thy Some Himfelfe had a fadneffe in his Soule to death, and hee had a reluctation , deprecation of death, in the approaches thereof. but hee had his Cordial too, Yet not my will, but thine bee done. And as thou haft nordelinered vs , thine adopted former, from these infectious tentations, so neither haft thou delivered vs ouer to them, nor with held thy Cordialls from vs. I was baptized in thy

the Cordiall mater, aof Originall finne, nd I have drunke of thy Cordiall Blood, for my recouerie, from aavailing and habitual sinne in the other Sacoment. Thou, O Lord, whowhalt imprinted all medicinall vertues, which are in all creawest and haft made eich the flesh of Vipers, to assist in Cordialls, art ble to make this prelen ficknelle, euerlaling health, this weaknes, enerlasting stregth, in last

and this very dejection and faintneffe of hear ao powerfulle Corda When thy bloffed Sonn cryed out to thee, M God my God 5 mby his thou for faken mee, thou diddest reach out the hand to him but no to deliner his fad fouls but to receive his holy Forde Neither did he longer defire to hold of thee, but to recom mend it to thee. I ke thine hand vpon me now, O Lord, and aske nor why it comes what

what it intones ; tyhe m they will bidde it by Still in this Bady; for some time, or bidd meet thee this day in Paradife, I aske not not in a wish, not in a thought: Infirmitie of Na= ture, Curiofitie of Minde, are tentations that offer, but a silent, and abolute obedience, to hy will, even before I know it, is my Cordiall. Preserve that to mee, O my God, and that will pielerle mee to thee; that when thou hast Cate-C'apor

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Denotions.

Catechifed mee with a fliction here, I may the a greater degree, and ferue thee in a higher place, in thy kingdome

of ioy, and glory. Amen.

Supposità pedibus, Reuccantur ad ima vapores.

They apply Pidgeons, to draw the vapors from the Head.

12. MEDITATION,

WHAT will not kill a man, if a

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oper will? how great d Elephant, how small Moufe destroyes ? to dye by a bullet is the Souldiers dayly bread; but few men dye by baile fot : A man is more worth, then to bee fold for fingle monej; alife to be valued aboue a trifle. If this were a violent shaking of the Ayre by Thunder, orby Canon, in that case the Ayre is condensed about the thicknesse of water, of water baked into ke, almost petrifis ed

Denotions.

ed, almost made stone and no wonder the that kills; but that that which is but a wapon and a vapor not forced but breathed , floud kill rehat our Nour should overlay vs, and Ayre, that nourishesve should destroy vs, but that it is a balfe Athel me to murmure against Mature, who is God immediate Commissione who would not think himfelfe miserable w bee pur into the hand of Nature; who doe not

poroally fet him up for marke for others to hoose at but delights her felfe to blow him vplike a glaffe, till shee fee him breake, euen with her bwne breath? nay if! this infectious waper were fought for, or travail'd to, as Plinje habited after the cuajor of Atma and dard, and challenged Death in the bime of anouapor to debis worft, and felt the worth, he dyed for fthis curpor were met withall in idni sinkuft, and

e, at at r, d, de fe id s,

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and we surprized wil ic, out of a long thus Wellior out of a new o pened Myne, who wold lament, who would ac cule, when we had no thing to accuse, none to lament against, but For tune, who is lesse than a conpours But when our felues are the Well that breaths our this exhala tion, the Quen that spits our this fiery fmoke, the M) he that fours out th fuffocating and frrang bing dampe, who can b ner afterahis, aggrana his

Douotions

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forrow, bythis Cos mance That in was Neighbor His femiliat hind, rihid brothen that droyedhim; and dehoved bihim with a whilpering, &carehum iming breath powhen wer our felues doc it to our selmes by the same mends ikili our selues withour burne paparas Orifichele occasions of this rielfordestructions noitudinthooceans ba non and owne pills, a ob assistance from our owne meentions gray fro hauc 0 our

Denotions.

our owne errors, we might divide the re buke, se chide our felue as inuchaschem. Fran vporwilful diftemper of drinker and forfer Confinencione upon inte perunces of so licentical nesi Madnes voon mil placing! or ouer-ben ating burnaturall fund ties, proceed from our Telues and so; as that our felues ace in the ploty hindroveer are not onely passine, but action too, to our owne de Artiaron But what

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haue

mel done, either to hed or to breath thefe upon They tell me it imy Melancholy Did! infile us did I drinke in Melancholly into my felfet loss my thoughts fulvesse vas I nor made wibmke? It is my fludy; doth not my Calling call forthamit Have domno? hing wilfully, peruerly howard ic, yet mult whet in it oldie byoit? There are 1000 many Bumples of men, that have bin their own exesufferers and that have

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made hard shift to be
so, some haue always
had posson about them,
in a hollow ring vpother
singer, and some in their
Pen that they vsed to
write with: some haus
beat out their braines at
the wal of their prison,
and some haue cate the
some out of their chim-

Coma, la tro. in Val. Max. freeout of their chimneys: and one is faid to have come necrer our cate them to to have fragled himself, though his hands where bound, by crushing his throat between his knees, But

S. O.

made

deenothing vpon my lele, and yet am mine owne Executioner .: Ahld we have heard of death, ypon fmall occasions, andby fcomefull inftra ments; a pinne, a combe, à haire, pulled, hath gangred, & killd, But when have faid, a vapour, if I wereasked again, what isa roapour, I could not ull it is to insensible a thing fo neere nothing is that that reduces vs to nothing. But extend this vapour, rarific it, from 10 natow a roome, as our Na=1

Denocions.

Naturall bodies; to any Politike body, to a State That which is fumein vs, is in a State, Rumor. and thefe vapours in vs which were donfider here pestilent, and info chique fumes , are in State infectious rumons detracting and diffe noticable Calumnies, Li bels. The Heart in that body is the King and the Braine, his Connell and the whole Magistracie, that ties all together, is the Sinewes which proceed from thence and the

helife of all is Honour and rust respect and due mediance, and therfore; when thele vapors, thele venimous rumors, hare directed againstothese Noble parts like whole body fuffers. But ver for all their priviledges, theyare nor priviled ged from our mileran that as the wapours most pernitious to vs, arile in our owne bodies, to doe the most distinguisher rumours, and those that wound a State most, aricathoma What ill

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ayre, that I could have mot in the Atreet what channell, what shambles what dungbill , what vault, could have hun mee formuch, as thele home-bredd roapours What Jugitine , what Almes-man of any forraine State, can doe so much hanne, as a Detratter Libeller a fcorneful le fer at home? For, as they that write of Pop fons land of creatures naturally disposed to the ruine of Man, do as well mention the Flee, 25

sche Viper, because the Flas though hee kill none hee does all the harme hee can fo euen thefe libellous and lia centions lefters, vices the venim they have though femerimes vertuel, and alwaies power, bea good Pheneto draw this vaof from the Head, and from doing any deadly himetheredil ir sib to be all one, both a vigor.

Ardio.

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12.ExposTVLATION.

MY God, my God, as thy feduant lames, O 5 when 298

Denotions,

-dridae-

4.14.

when he asks that que flo, what it your life, pro. uides me my aniwers It is even a vapor, that ap. peareth for a little time withen vanisheth away so if he did aske me what is your death, Lampronided of my answere, h is a comportoo; And why should it not be all one to mee, whether I live, or die, if life, and death be all one, both a vapor, Thou haft made wapor so indifferent a thing, as that thy Bleffings and thy Judgements are equally when

Denotions I qually expressed by it; indismade by thee the Hierogliphique of books Why Brould not that becalivaies goody by which thou haft dodz redthy plentifull goods nes to vs ? Argapor went up from the Earth, and matritthe inbole faces of the ground, And shap by -mi thateuoth abidw puncha goodnes to vs, and w berein shou haff sheepred out fernice to thee factificer pifor Sa infitental inere shapore, Andination it is wait, seden med vapor, with

thiot, 2Thou, Omy God, perfumed vapor, with

ment extra white street

The tryfinan tels vs,

392	Denotions.
and the second second	those things, wherein ne
ranta filosofia e	offend thee was he had
	expressed it there &
Sap.11.	beafts newly created, brea
18.	thing vapors. Therefor
	that Commination
Icel.2.	thine, by thy Prophet
30.	will shew wonders in the
	heaven, and in the Earth
	bloud and fire, and pillo
18:2.	of smoke, thine Apostu
19.	who knewe thy me
1429110	ning best calls vapor
Pfa.78.	of Imoke: One Proph
•	preferrs thee in thy te
	tiblenesse, lo, There we
	out B Smokes at bus N
	Phylis and another !!!
1	The secution of the color

107 Devotions. ean of thine anger a Thurbouse was filled Esa. 6.4. will mouke; And has hat continues his Pros befie, as long as the world can continue, de labes the milenes of the latter times fo, Out of the bottomle fe pit de rofala froke, that darkes ned the Sunne, and out of that Imake came Locusts, The had the power of Scorword Now all fmakes begin in fire, & all these will end fo too: The ent make of finand of the To wath will end in the he fire a vel)

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Denotions)

fire of hell:But halt the afforded vs no means to ouaporate thele frohn to withdraw thefe ou pors? When thine Angels fell from heaven, thou tookst into thy care, the reparatio of that place & didft it, by affuring by drawing vs thither when we fel from the here, in this world, thou tookst into thy care the reparation of this place too, and didft it by affe. ming vs another way by descending down affunic our nature, in thy

Son So that though orlast act be an ascending to glory, (we fhall fend to the place of mels) yet our first act is wgoe the way of thy Som, descending, and the way of thy bleffed fpirit wo, who descended in h Done. Therefore haft hou bin pleased to afford vs this remedy in Name, by this applicauon of a Done, to our ower parts, to make hele vapors in our boto descend, and to make that a type to vs, TE PEAK that that by the visitations thy Spirit, the rapping fin shall delcend & we tread them vnder ou feer. At the baptismen thy Son, the Done deform ded, & at the exalting thine Apostles to preach the same spirit desceded Let vs draw downth vapors of our own prid our own Dits, our own wils, our own invetion, to the simplicitie of the Sacraments, & the obe dience of thy word, and these Dones, thus apple ed, shall make valing 1 2.PRAY

12. PRAYER

Eternall and most gracious God, who hough thou have fuffied ve to destroy our clues, & haft not giuch vs.the power of repara ion in our filues, haft remafforded vs fuch meanes of reparation, smay eafily, and fami-DE hely be compassed by profper I humbly ow, thy beech thee this means obeof bedily alsistance in and oph this thy brdinary creat and prosper thy meanes

(sule,

RAY-

meanes of spirituallal fistance in thy holy w. dinances. And as tho haft caried this thy crea ture the Doue, through all thy wayes, through Nature, and made in ma turally proper to conduce medicinally to our bodily health, Through the law, and made in facrifice for finne there and through the Golfel and madelit, & thy fpi rit in it, a witnes of the sonnes baptisme there, lo carry it, and the quali ties of it home to my Coule.

Depotrons. and imprint there an simpliery, that mildofe that burnelefreffe, which thou halt imrinted by Nature in this Creature. That fo all supports of all difebelience leonthee, being lubdued under my fece i may in the powmand trimmphe of thy treade victori only vpon my grave, and mample vpon the bon, and Dragon, that Pfagi. hevnderit, to denoure 13. me Thou O Lord by the Prophet callest the oue,

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Denotions. Done, the Done of Valleys , but promile that the Done of the Ka leges shall beel rupon the Mountaine : As thou hal Lived mee low, inthis Valley of lickenesse, le low, as that I am mad fit for that question asked in the field of bones Soune of Mangan these bones line, so, in the good time, carry many to these Mountaynes bol which, even in this Kel ley, thou afforded mes prospect othe Moun tain where thou dwel left.

Denotions 311 left the holy Hill, vnto 見ずれの時間を作れ which none can alcend but bet that bath cleane hands, Which nonecan have, but by that one and that strong way, of making them cleane, in the blood of thy Sonne Christ lefus. Amen. /Le fay, thatche world is male in & land as though P & 4 4 11 1. they were equal butwe know that their smore Again the Western their the Eastern Edemisphere We fay that the firm

ment is fall of fance of

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We say that the Firma ment is full of starres; as

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though

though it were equally fill but we know, that there are more flars vnder the Northerne, then under the Southern Pole. Wee fay, the Elements of man are mifery, and hap= pinesse; as though he had an equal proportion of both, and the dayes of man vicissitudinary, as though he had as many good daies, as ill, and that heliud vnder a perpetuall Equinoctial, night, and day equall, good and ill fortune in the same measure. But it is far fro

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that ; hee drinkes mifen, & he taftes bappineffe, he mowes mifery, and hee gleanes happinesse; her iournies in mifery, he does but walke in happinesse, and which is worst, his misery is positive, and dogmaticall, his happinesse is but disputable, and problematicall; All men call Mifery, Mifery, but Happinesse changes the name, by the talk of man. In this accident that befalls mee now, that this sicknesse de clares it selfe by Spott,

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to be a malignant, and pestilentiall disease, if there be a comfort in the declaration, that therby the Phisicians see more decrely what to doe, there may bee as much discomfort in this, That the malignitie may bee fogreat, as that all that they can doe, shall doe nothing; That an enemy declares himselfe, then, when he is able to Subfift, and to purfue, and to atchive his ends, is no great comfort. In in-

telline Conspiracies, vo-

Deuotions.

luntary Confessions doe more good, then confessions upon the Rack. In these Infections when Nature her selfe confesses, and cries out by these outward declarations, which she is able to put forth of her felfe, they minister comfort; but when all is by the strength of Cordials, it is but a Confession upon the Racke, by which though wee come to knowe the malice of that man, yet wee doo not knowe, whether there here bee not as much malice in his heart then, as before his confession; we are sure of his Treason, but not of of his Repentance; fure of him, but not of his Complices. It is a faint comfort to know the worst, when the worst isremedilesse; and a weaker then that, to know much ill, & not to know, that that is the worst. A woman is comforted with the birth of her Son, her body is eased of aburthen; but if shee could P 3

Denotions.

could prophetically read his History, how ill a man, perchance bowilla fonne, he would proue, Thee should receive a greater burthe into her Mind. Scarce any purchase that is not cloged with fecret encumbraces, scarce any happines, that hath not init to much of the nature of falle and base money, as that the Allay is more then the Mettall. Nay is it not fo, (at least much towards it.) euen in the exercise of Vertues? I must bee poore,

poore, and want, before can exercise the vertue of Oraticude; miserable, and intorment before I can exercise the vertue of patience; How deepe dowedig, and for how confe gold? And what other Touch-stone haue we of our gold, but comwifin? Whether we be shappy, as others, or as ourselus at other times: Opoore stepp toward being well, when thele for do only tell vs, that we areworfe, then we were fure of before. P 4 1 2.Ex-

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Denotions.

13. EXPOSTVLATION.

MY God, my God, thou haft made this fick bed thine Altar, and I have no other Sacrifice to offer, but my felf, and wilt thou accept no foot ted facrifice? Doeth hy Son dwel bodily in this flesh, that thou should looke for an unspottednes here? Or is the Holy Ghoft, the foule of this ho

Can-4.7

dy, as he is of thy Spoule, who istherfore all faire, and no spot in her? or hath thy Son himself no spots, who

who hath al our stains, & deformities in him? Or hath thy Spouse, thy Church, no Spots, when euery particular limbe of that faire, & spotles body, euery particular soule in that Church is full of staines, and spots? Thou bidft vs hate the garment, that is spotted with the flesh. The flesh it selfe is the garment, and it spotwhit selfe, with it self. And if I wash my selfe With snow Water; mine own clothes shall make me abominable; and yet no man

Ind, 23.

I ob 9.30.

in the Congregation of the Lord Thou rainest vp.

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on vs, and yet doest not hvaies mollifie all our hardnesse; Thou kindleft thy fires in vs, and vet doest not alwayes burne vp all our droffe. Thou healft our wouds, and yet leauest scarres; Thou purgest the blood, and yet leavest spots. But the spots that thou hatelt, are the sports that we hide. The Carners of Images cover Spotts, fayes the Wife man; When we hide our spotts, wee become Idolatrers of our owne staines, of our

in the cure forme

Sap.13.

14.

own foulenesses. Butif my fots come forth, by what meanes focuer. whether by the stregth of Nature, by voluntary confessio, (for Grace is the Nature of a Regenerate man, and the power of Grace is the strength of Nature) or by the vertue of (ordialls, (fortue thy Corrections are Cordials) if they come forth either way, thou receiuest that Confession with a gracious Interpretation. When thy fernant Iasob practiled an Innention to procure spotts in

Gen . 30.

his sheepe, thou diddest prosper his Rodds; and theu dost prosper thine owne Rodds, when cor= rections procure the difcovery of our spotts, the humble manifestation ofour finns to thee Till then thou maist justly fay. The whole need not the Phisician; Till wee tell thee in our ficknes, wee think our selves whole, ill we shew our spotts, thou appliest no medieine. But fince I do that, Shall I not, Lord, lift up lob 11. my face without fot, and be

Mat.9.

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be stedfast, and not feare. Euen my spotts belong to thy Sonnes body, and are part of that, which he came downe to this earth, to fetch, and challenge, and affume to himfelfe. When I open my Spotts, I doe but prefent him with that which is His, and till I do so, I detaine, & withhold his right. VVhen therfore thou feeft them vpon me, as His, and feest them by this way of Confession, they shall not appear to me, as the pinches for thou hast not left the boly one in Hell, thy Sonne is not there) but these spotts upon my Breast, and upon my Soule, shal appeare to mee as the Constellations of the Firmament, to direct my Contemplation to that place, where thy Son is,

13. PRAYER.

thy right hand.

DEternall, and most g atious God, who

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Deuotions.

as thou givest all for no thing, if we consider a ny precedent Merit in vs, to giu'ft Nothing, for Nothing, if we consider the acknowledgement, & thankefullneffe, which thou lookest for, after, accept my humble thankes, both for thy Mercy, and for this particular Mercie, that in thy Indgement I can difcerne thy Mercie, and find comfort in thy corrections. I know, 0 Lord, the ordinary difcomfort that accompanies 0:

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nes that phrase, That be boufe is vifited, And hat, that thy markes, and by tokens are rupon the patient; But what a wretched, and discon-Clate Hermitage is that House, which is not vifield by thee, and what Mayue, and Stray is has Man, that hath not my Markes upon him? These heates, O Lord, which thou hast broght rpon this body, are but thy chafing of the wax, that thou mightest feale metothee; These spots are i Boms()

are but the letters in which thou haft with ten thine owne Name and conveyed thy fell to mee; whether for present possession, byta king me now, or for future rener fion, by glo rifying thy selfe in m stay here, I limit not, I condition not, I chook not, with not, no more then the house; or land that palleth by any li uill conueyance. Onely be thou ever present to me, O my God, and this bed-chamber, & thy bed chamber

Man worse then hee is,

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is, Nor his Condition more miserable then is. But could I though I would? As a Mancan not flatter God, nor out prayse him, soa Ma cannot iniure Man, nor vnderualue him. Thu much must necessarily be presented to his re membrance, that thok false Happinesses, which he hath in this World haue their times, & their Seasons, and their Critical diyes, & they are Indged and Denominated accor ding to the times, when

hey befall vs. What 101 ni poore Elements are our gh appinesses made off, if an Tyme, Tyme which wee in an scarce consider to part of our hapines? the hings are done in the home place; but if we te consider place to be no of more, but the next hold ow Superficies of the d hie, Alas, how thinne, it thuid a thing is Ayre, and how thinne a filme d sa Superficies, and a Superficies of Ayre? All things are done in time too:

Denotions.

too; but if we confide Tyme to be but the Mea Sure of Motion, and how socuer it may seemen haue three stations, pall present, and future, ye the first and last of their are not (one is not, now & the other is not yet And that which you call present, is not non the same that it was when you began to cal it foin this Line, (before you found that word prefent, or that Monofyl lable, now, the present, & the Now is palt,) if this

Tma-

fide marinary halfe-nothing, Med Time be of the Essence own four Happinesses, how new anthey be thought dupall able Tyme is not fo; How can they bee m not lo, not fo, consideed in any of the parts hereof. If we confider Evernity, into that, Tyme pean enerlasting flux Time but Tyme is sashort parenthesis in longe period; and Eter= bin the fame, sitis, though time had neuer

neuer beene; If we con fider, not Eternity, bu Perpetuity, not the which had no tyme t beginne in, but which shall out-live Tyme an be, when Tyme shall be no more, what A Mon is the life of the Dun blest Creature, compan to that? And what Minute is Mans life respect of the Sunnes of a tree? and yet how little of our life is Occas on opportunity to recey good in; and how lit of that occasion, doewe

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O CHEST OF THE PERSON OF THE P

porchend, and lay hold How bufie, and perpleked a Cobmet , is the Happinesse of Man here, har must bee made up with a Watchfalneffe, to hyhold vpon Occasion, which is but a little peece of that, which is Nothing, Tyme ? And yet the best things are No. bing without that. Honor, Pleasures, Possesis m, presented to vs, out oftime, in our decrepit, addittafted, & vnaprehensiue Age, loole rien and Onalces their

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their office, & loofe their Name They are not Ho nors to vs, that shall no uerappeare, nor come abroad into the Eyesof the people, to receive Honor, from them who giue it: Not pleasures to vs, who have loft our lenfe to tafte them ; nor poffessions to vs, who are departing from the polsession of them. Youth is their Criticall Day that Indges them, that Denominates them, that inanimates, and informe them, and makes them

Honors,

Hours y and pleafures, and poffessions, & when they come in an vnap orchonfine Age, they come as a Cordiall when he bell rings out, as a Pardon, when the Head isoff. We reioyce in the Comfort of fire, but does any Man cleaue to it at Midsomer, Wee are glad of the freshnesse,& coolenes of a Vault, but does any Man keepe his Christmas there; or are the pleasures of the Spring acceptable in Autunna? If happinesse be

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Dountines !

in the feason, or in the Clymate, how much happier then are Birdes then Men, who can change the Climate, and accompanie, and eniov the same scason ever.

14.EXPOSTVLATION.

Y God, my God wouldest thou cal thy selfe the Ancient of dayes, if we were noted call our selves to an ac count for our dayer!

wouldest thou chide w for standing idle heere al

Mat. 20.

Dan.7.9.

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Devotions. vs, Take unto you the whole Eph.6.1. armor of God, that you may be able to stand in the cuil day. So far the our daies must be criticall to vs, as that by confideration of them owe may make Indement of our spiritual bealth, for that is the ori fis of our bodily health Thy belowed fernant S Joh withes to Gains, that be may prosper in bishealth fo as his soule prospers, for if the Soule be leane, the marrow of the Body is but water; if the Soule wither the verdure and the Devotion.

In good estate of the lands but an illusion, a goodless on an illusion, a feare of the lands of th

unions vpon our dispunions vpon our Climaleneall yeares, for pamidiarmen, and periodical mer, for the life of flates and kingdoms, and never folder these in out long last our interest in the west fing kingdoms? We

his txeroild our curohinobleruing that Amatherlidest of the el-

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Denotions.

destworld, diedink elimattericallyere & Son the eldest fon of the new world in his Abrahath father of the faithfull in his & the bleffed Mire Mary, thegatden, when the root of faith grew, in hers. But they whole Climatteriques wee bb ferue imployd their ob fernation vpon their rical dayes, the working of thy promile of a Me Ms vpo them. And fhall ove,OmpGod,makeleft viewf those dayer, who haue more of the We who i, le

Denotions dayes) they would no have been partakers of the Bloud of the Prophets And That we who are in the day, these Daies, not of the Prophets, but of the Son, Stone those Prophets againe, and crucifie that Son againe, for all those enident Indications, and critical Indicatures which are afforded vs? Those opposed aduerfaries of thy Son, the pharifes with the Herodias, watch'da Critical day; Then whi the State was incenida mainst him they came to

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Denotions.	9.85
mothin in the dagerou	349
offin of Tribute. The	7
whim & that day wa	
he Critical day to the Sa	
hes, The same day, laie	S
by Spirit, in thy word	5
he Saduces came to him t	U.22.
nestion him about the R	e
wrection; and them he	
ilenc'd, They left him	3
Whis was the Critical	H
ly for the Scribe, exper	
nthe Law, who thogh	46. 3
imfelfe learneder the	
he Herodian, the Pharif	B 2.34.
Suduce; and he topted	
in about the great Com	
illoudhe &chim, Chrif	
init lef	è l

left without power of replying. When all was done, & that they we about to begin their cin cle of vexation, and tentation again, Christ file ces them fo, that, as they had taken their Criticall dayes, to come, in That, and in that day, so Christ imposes a Criticall day vpon them, From that day forth, faies thy Spirit, no man durst aske himany more questions. This,

O my God, my most blef fed God, is a fearefull Crifis, a fearefull Indian

V.46.

tion,

Deuotions. when we will Audand feeke, and finde, what dayes are fitteft to Ve forfake thee in To fay, cir. Now, Religion is in a en-Neatralitie in the world, lé. and this is my day, the day of libertie; Now I maymake new friends by changing my old religio, mothis is my day, the lay of advancement. But Om God, with thy fer-Lacobs holy boldnes, who though thou lamedft Gen. 32 un would not let thee goe, Webon hadst vinen him a May, Though then haue

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388	Denotions.
352	have laid me vpon
	bearle, yet thou Thalen
	depart from mee, fro
	this bed, till thou ha
	giuen me a Crisis, a lu
	ment vpon my selfet
Pet.3.8	den Since a denti
3.0	day. Since a day is a
Y :	thousand yeres with the
	Let, O Lord, a day, be a
	peeke to me, and in
	one, let mecolider su
	daies, seuen critical dai
	and indge my selfe, that
	be not judged by thee. Fi
Gen. 3	this is the day of thy
26.	fitatio, thy comming
	me, and would I loo
2681	to be welcome to the
	all

or entertaine thee comming to me? measure not the visimu of great persons, their apparel, by their page, by the folenmity deir coming, but by di very coming; and harfore, howfoeuer hou come, it is a Crifis one that thou woulelinot loose me, who elime by any means. his leads me from my If day, thy visitation by knesito a secod, to the the and testimony of Conscience. There I haue

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Denotions.

haue an evening, & amo ning; a lad guilrinellein my foule, bucyet acheen full rifing of thy Son to Thy Euenings and Mar nings made dayes in the Creation, and there is no mention of Nights, My sadnesses for sins areen nings, but they determin not in night, but delite me over to the day, the day of a Conscience deit ated, but then rectified, accused, but then acquit ted, by thee, by him, who speaks thy word, & who is thyword, thy

Son,

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From this day, the Gandexaminatió of ny Cofcience, breaks out my third day, my day of preparing, & fitting my the defor a more especial no nativing of thy Sonne, in Me his inflitutió of the Saoment: In which day hough there be many de passages, & slippry deps to them who wil mangle, and endanger themselves, in vnneoffiry disputations, yet here are light houres nough, for any man, to cochis whole towney

Denotions.

mine. And having, Om God, walke with the these three dayes, The

know, that that Break and Wine, is not more really assimilated in my body, &cro my blood then the Body and blood of thy Some is commu nicated to me in thata

day of thy vifitation, the day of my Conscience, The day of preparing for this seale of Reconcilia tion, I am the leffe afraid 44

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the clouds or florms my fourth day, the day my diffolution & trafmario fro hence. Nohing deferues thename Shappines, that makes

eremébrace of death

omer : And O death how liner is the remebrance of he to aman that lives at

of in his possessions, the Monthat bath Nothing to

one him yearonto him, datisable to receive meat? Therefore hast thou, O

my God, made this fick. in which I am not

ble to receitte meate

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Ecclus.

my fasting day, my En to this great festival, my diffolution. And this de of death shall deliver me ouer to my fift day the day of my Refurn stion; for how long day foeuer thou make that day in the graw, ye there is no day between that, and the Resurretti on. Then wee shall all bee inuested, reapparel led in our owne bodies but they who have made just vie of their former dayes, be super. inuested with glair, where.

heras the others, conmuned to their olde lebes, their sinfull bo-In hall have Nothing dded, but immortalitie nument. And this day waking me, and renuesting my Soule, in y body, and my body in hebody of Christ, shall wesent mee, Bodie, and Sule, to my fixt day, The by of Indgement, which structy, and most liteally, the Critical, the Denetory day; both because Indgement shall bee manifested to me then, and

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and I shall assisting ging the world then and because then, the Indgement shall deck to me, and possesse me of my Seventh day, m Euerlasting Saboth in rest, the glory, thy in thy fight, thy felfe; and where I thall live a long, without reckning any more Dayes after as thy Sonne, and the Holy Spirit lived with thee, before you thin made any Dayes in the Creation. Salemonday reacton.

14 PRAYER.

Eternall and most gracious God, who hough thou didft permit darknesse to be be for Hebt in the Creation, in the making of by didle fo multiplie har higher as that it on lehmed not the day only, burthe night too, hough thou have fuffe dome dimnesse, some douds of fadnesse & dif onfolatenesse to shed henselves vpon my Me, Chumbly bleffe Cycet R and

and thankfully glorific thy holy name, that thou balt afforded mee the light of thy spirit, against which the prince of darkenesse cannor preuaile, nor hinder his illumination of our darkelt nights, of our faddelf thoughts. Euch the vilitation of thy most blefsed Spirit, vpon the bleffed Virgin, is called an oversbadowing: There was the presence of the Holy Ghoft, the fountaine of all light, and yet an overshadowing; Nay excert

acept there were some there could bee no fadow. Let thy mercifoll providence fo gouerne all in this ficknesse, mat I neuer fall into vrterdarknesse, ignorance of the, or inconfideration of my felfe; and let those budowes which doe fatt mon mee, faintnesses of spirit, and condemnatimof my selfe, bee ouercome by the power of thine irresistible light, the God of consolation; that when those shadowes have done their office R 2 vpon

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fall into irrecoverable darknesse, thy spirit may doe his office vpon thole Ibadowes, and disperse them, and establish me in lo bright a day here, as may beea Criticall day to me, a day roberein, and pobereby I may givethy Iudgement vpon my felfe, and that the words of thy fonne, spoken w his Apostles, may refled ypon me, Behold, I am

Mat. 28.

with you almaies, even to the end of the world.

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Intered infomnes noctes
Ego duco, Diesque.

I seepe not day nor night.

15. MEDITATION

Naturall Men have cocciued a two fold vicof fleepe; That it is a refreshing of the body in this life; That it is a preparing of the soule for the next; That it is a feast, and it is the Grace at that feast; That it is our recreation, and theres vs, and it is our Caechisme, and instructs

R 3 vs

vs; wee lie downe in a hope, that wee shall rife the stronger; and welle downe in a knowledge that wee may rife no more. Sleepe is an Opiane which gives vs reft, but fuch an Opiate, as perchance, being vnder it, we shall wake no more But though natural men, who have induced fecondary and figuratiue confiderations, haue found out this second, this emblematicall vscot fleepe, that it should bea representation of death, God,

Deuotions.

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God, who wrought and perfected his worke, before Nature began, (for Nature was but his apprentice, to learne in the first feuen daies, and now ishis foreman, and works next vnder him) God, I hy,intended fleepe onely for the refreshing of man by bodily rest, and not for a figure of death, for he intended not death it lefe then. But Man hauing induced death vpon himselfe, God hathtaken Mans Creature, death, into his band, and men-

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Denotion.

ded it; and whereas it harh in it felfe a fearefull formeand aspect to that Man is afraid of his own Creature, God presents it to him, in a familiar, in an aßiduous, in an agreeable, and acceptable forme, in fleepe, that fo when he awakes from fleepe, and laies to himfelfe, shall I bee no otherwise when ! am dead, than I was even now, when I was affecp, hee may bee ashamed of his waking dreames, and of his Melancholique fancying out a horrid and an

Deutotions.

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an affrightfull figure of that death which is to ike fleepe. As then wee need seepe to live out our threescore and ten yeares, lowe need death, to live that life which wecannot out-line, And as death being our enemia God allowes vs to defend our selues against it (for wee with uall our lelues against death, twice enery day, as often as we emy for God having to sweemed death vnto vs. ashee hach in fleepe, wee pur our sclues into our R 5 Enemies

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Enemies hands once euc. lry day; fo farre, as fleepe is death; and fleepe is as much death, as meat is life. This then is the mifery of my ficknesse, That death as it is produced from mee, and is mine owne Creature, is now before mine Eies, but in that forme, in which God hath mollified it to vs, and madeit acceptable, in sleepe, I cannot fee it : how many prisoners, who have euen hollowed themselves their graves vpon that

cue that Earth, on which cepe they have lion long unsa derheaule ferrerssiyet at t is this boure are afleepe, the though they bee yet Je, working voon untheir to owne graves, by their owne waight? hee that is thath feene his friend die es, to day, or knowes hee in shall tee it to morrow, yet will sinke into a sleepe betweene. I cannot; and I oh, lif I beentring now into Eternitie, vehere there shall bee no more distinction of houres, why is it al my businesse

Devotions.

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now to tell Clocks? why is none of the beanine le of my heart, dispensed into mine Eie-lids, that they might fall as my heart doth ? And why, infince I have lost myde light in all obiects, cannot I discontinue the facultio of feeing them, by cloting mine Ensin Depo? But why rather being entring into the prefence where I ha wake continually and peuer: Reche more, de Lundt interpreting hot-Timual waking hardwo boe

Deustions.	+373
bee a parasceus, and a	
proparation to that?	
dence and that reflored	
is. Expostvlation.	1
MY God, my God, I	127
Moknow, (for thou	.1
halt said it) That he that	P[a.12
keepath! (racl, shall neither	01.15
fumber mor steepe But that I frael, b.	
ur whom thou watch-	08.3.3
of fleepe ? I know, for	
mou hast said it that	8.1015
there are Men, whose	
dumnation sleepeth not; but shall not they to	3.
whom'thousant Saluati	-
on	

Denotions. 374 on, scepe? or wilt thou take from them that endence, and that testimony, that they are thy Israel, or thou their faluation? Thou givest thy beloved Reepe. Shall I lacke that seale of thy lone? You Len. 26. Shall lie downe, and none Shall make you afraid, that I bee outland from that protection? Ionas fleptin one dangerous forme, and thy bleffed Sonne in ano. ther. Shall I have no vie, no benefit, no application of those great Examples? Lord, if bee fleepe, be

hesball doe well, say thy lo. 11. Sonnes Disciples to him, of Lazarw; And Shall there been o roome, for that Argument in me? or shall I bee open to the contrary? If I fleepe not, shall I not bee well, in theirsense? Let me not, Omy God, take this too precisely, too literally: There is that neither day Ecclef. 8: nor night seeth sleepe with hi cies, faics thy wife feruant Solomon ; and whether hee speake that of morldly Men, or of Men that seeke wisdome,

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Devotions 376 whether in instification or condemnation of their watchfulnelle, we can not tell : wee can tell, That there are men, that Pro. 4. 16. cannot fleepe, till they have done mischiefe, and then they can; and wee can tell that the rich man cannot sleepe, because bis Ecclef. abundance will not let 5.12. him. The tares were fow-Mat. 12 en when the husbandmen 25. 28.13.

en when the husbandmen were affeepes. And the clders thought it a probable excuse, a credible lie, that the watchmen which kept the Sepulche

Deuotions.

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chre, should say, that the hodie of thy son was stolne may, when they were aseepe Since thy blessed some rebuked his Disciples for fleeping, shall I murmure because I doe not sleepe ? If Samson had slept any longer in Gaza, he had beene taken; And when he did leepe longer with Delilab, he was taken. Sleepe is as often taken for naturall death in thy Scriptures, as for naturall rest. Nay sometimes sleepe

hath to heavy a feple, as

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1 Thef. 5.6.

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to bee taken for finne i selfe, as well as for the punishment of finne Death. Much comfort is not in much sleepe when the most fearend and most irreuocable Malediction is presented by thee, in a perpetuall sleepe. I will make their feasts, and I will make them drunke, and they shall sleepe a perpetuall sleepe, and not wake. I must therefore, O my God, looke farther, than into the very act of flee ping, before I mif-interpret

oret my waking : for ince I finde thy whole and light, shall any finof that hand sceme heavy? fince the whole schnesse is thy Physicke, hallany accident in it, bee my poison, by my murmuring? The name of Watchmen belongs to our profession; Thy Prophets are not onely seers, indued with a power of seeing, able to se, but Watchmen, euermore in the Act of seeing. And therefore give me leave, O my blessed God,

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Ged, to invert the words of thy Sonnes Spouse; the faid, I fleepe, but my heart Can. 5.8 waketh; I fay, I wake, but my beart Scepeth; My body is in a ficke wearinesse, but my soule ina peacefull rest with thee; and as our eies, in our health, fee not the dire, that is next them, nor the fire, nor the spheares, nor stop vpon any thing, till they come to starres, so my eies, that

are open, see nothing of this world, but passe through all that, and six

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hemselves vpon thy peace, and ioy, and glory boue. Almost as foone as thy Apostle had faid, Let rus not sleepe, lest welhould be too much discomforted, if wedid, he saies againe, whether we wake or sleepe, let vs metogether with Christ. Though then this abfence of fleepe, may argue the presence of death (the Original may exclude the Copie, the life, the pidure) yet this gentle leepe, and rest of my foule betroths mee to thee,

I Thef. 5.6.

vers. 10.

Denotions.

thee, to whom I shall bee married indissolubly, though by this way of dissolution.

15. PRAYER

Eternall and most gracious God, who art able to make, and dost make the ficke bed of thy servants, Chappels of ease to them, and the dreames of thy servants, Prayers, and Meditations vpon thee, let not this continuall watchtulnes

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of mine, this inabilitie o fleepe, which thou afflaid vpon mee, bee my disquiet, or discomfort ome, but rather an argument, that thou wouldestnot haue me sleepe inthy presence. What it may indicate or figniis concerning the state of my body, let them consider to whom that consideration belongs; decthou, who onely art hePhysitian of my foule, d her, that thou wilt afford her such defensaimer as that shee shall wake wake cuer to wards the

and yet ever fleepe in thee; & that through all this ficknesse, thou will either preferue mine vaderstanding, from all de caies and distractions, which these watchings might occasion, or that thou wilt reckon, and account with me, from before those violencies and not call any pecce of my ficknesse, a sinne. It is a heavy, and indelible sinne, that I brought into the world withme ft is a heavy and innu merable

merable multitude of ford which I hauchead up lince i I have uned behind thy backe (fishat can be done) by wilfull absteining from by Congregations, and omitting thy feruice, and thrue finned before thy fac, in my hypocrifies in Prayer, in my oftentation, ind the mingling a repertof my felfe, in preaching thy Word; I have funed in my fasting by repining, when a penutious fortune hath kept mee low; And I have finned

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Devotions.

finned even in thatful neffe, when I have been

at thy table, by a neg ligent examination, by a wilfull prevarication, in receiving that her nenly food and Phylicke But, as I know, O my gracious God, that for all those finnes com mitted fince, yet thou wile consider me, as l was in thy purpose, when thou wrotelt my name in the booke of Life, in mine Election : lo into what deulations focuer! stray, and wander, by OCC2ot-

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Deuotions.

clamant, Turre propinqua, Obstrepera Campanz aliorum in funere, funus.

From the bels of the church adioyning, I am daily remembred of my buriall in the funeralls of others.

16. MEDITATION.

Magins.

VE haue a Conuenient Author, who writ a Discourse of Bells when hee was Prisoner

in Turky. How would hee have enlarged himfelfe, if he had beene my fellow Prisoner in this fiche bed, to necre to that steeple, which never ceales, no more than the barmony of the Spheres, but is more heard. When the Turkes tooke Confantinople, they melted the Bells into Ordnance; I have heard both Bells and Ordnance, but neuer been so much affeded with those, asswith these Bells. I have lien acere a steeple, in which there 900 S 3

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there are faid to be more than thirty Bels; And neere another, where there is one fo bigge, as that the Clapper is laid to weigh more than fix hundred pound, yet neuer So affected as here. Here the Bells can scarfe folemnife the funerall of any person, but that I knew him, or knew that hee was my Neighbour : we dwelt in houfes neere to one another before, but now her is gone into that house, into which I must fol-

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low him. There is a wy of correcting the children of great perlons, that other Children. recorrected in their bebelfe, and in their names, and this workes vpon them, who indeed had more deserved it. And when these Bells tell me, that now one, and now another is buried, must not I acknowledge, that they have the correction ducto me, and paid the debt that I owe? There is a story of a Bell in a Monastery, which, when S 4 any

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any of the house was ficke to death, rung al. waies coluntarily, and they knew the incuitablenesse of the danger by that. It rung once, when no man was fick but the next day one of the house, fell from the Reeple, and died, and the Bell held the reputation of a Prophet Still. If thele Bells that warne to a Funerall now, were appropriated to none, may not I, by the houre of the funerall, supply? How many men that stand at an exe-

mecution, ifthey would aske, for what dies that Man, should heare their owne faults condemned, and fee themfelues executed, by Atturney? We scarce heare of any man preferred, but wee thinke of our selves, that wee might very well have beene that Man; Why might not I have beene that Man, that is carried to his grave now & Could I fit my lette, to stand, or st in any Mans place, & not to le in any mans grave? SS

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I may lacke much of the good parts of the meanest, but I lacke no. thing of the mortality of the weakest; They may haue acquired better a. bilities than I, but I was borne to as many infirmities as they. To be an incumbent bylying down ui a grave, to be a Doctor by teaching Mortification by Example, by dying, though I may have fenis ors, others may be elden than I, yet I have proceeded apace in a good Vniverfity, and gone a great

Dettotions. 2355 greatway in a little time by the furtherance of rehement feuer ; and whomfocuerthele Belis bring to the ground to day, if hee and I had beene compared yesterday, perchance I should hauebeen thought like lier to come to this preferment, then, than he. God hath kept the powmof death in his owne hands; left any Man hould bribe death alf man knew the gaine of wath, the ease of death, he would folicite, he would pro-

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prouoke death to affil him, by any hand, which he might vie. But as when men fee many of their owne professions preferd, it ministers a hope that that may light vpon them; fo when these hourely. Bells tell me of fo many funerals of men like me, it presents, if not a defire that it may yet a comfort whenfoeuer mine shall come. man knew the gr

of dual to ofthe rate. Ex-

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MY God, my God, I doe not expostuwith thee, but with

them, who dare doe

that: Who dare expostulate with thee, when in

thevoice of thy Church, thou givest allowance, whis Ceremony of Bells

afimeralls. Is it enough wieluse it, because it

was in vie amongst the Ganiles? To were fu-

smalls too. Is it because some abuses may have

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crept in, amongst Chri. fians? Is that enough that their ringing hath been faid to drive away ewill spirits? Truly, that is lo tarre true, as that the euillspirit is vehemently vexed in their ringing herefore, because that action brings the Com gregation together, and vaites God and his pople, so the destruction of that Kingdome, which the enill pirit viurps. In the first institution of thy Church, in this world, in the foundation of thy

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Militant Church; 2mongst the lewes, thou didft appoint the calling of the affembly in, to bee by Trumpet, and When they were in, then thou quest them the found of Bells, in the garment ofthy Priest In the Triumphant Church, thou imploiest both too, but in an inverted Order, we enter into the Trium! thant Church by the bund of Bells, (for we emer when we dies) And then we receive our fur ther edification, or conhiereb. Summation,

Vum.10

Exo. 18.

funmation, by the found of Trumpets, at the Refurrection. The found of thy Trumpets thou didft impatt to secular and ciuill vses too, but the found of Bells onely to sacred; Lord let not vs breake the Communion of Saints, in that which was intended for the aduancement of it; let not that pull vs asunder fro one another, which was intended for the affembling of vs, in the Mills tant, and affociating of vs to the Triumphant Church.

lummanon.

church But he for whose merabthefe Bells ring now, was at home, at his journies end, yesterday; why ring they now? A Mun, that is a world, wall the things in the world; Heeis an Army, and when an Army marches, the Faunt may lodge to night, where the Reare comes not till morrow. A man exunds to his Act and to his example; to that which he does, and that which he teaches; fo doc hose things that concerne

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cerne him, fo doe thefe

bells; That which rung yesterday, was to conuay him out of the world, in his vaunt, in his Soule: that which rung to day, was to bring him in his Reare, in his body, to the Church ; And this continuing of ringing after his entring, is to bring him to mee in the application. Where I lie, I could hearethe Pfalme, and did ioine with the Congregation in it; but L could not heare the Sermon, and these latter bells לפרוווי

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Illiarc a repetition Sernon to mee. But, Q my God, my God, doe i, hat have this feaver, need other remembranas of my Mortalitie? Is not mine owne bollow voice, voice enough opronounce that to me? Need I looke vpon Deaths-bead in a Ring, that have one in my face? orgoe for death to my Neighbours house, that hauchim in my bosome? Wecannot, wee cannot, Omy God, take in too many helps for religious duties,

duties; I know I cannot haue any better Image of thee, than thy Sonne, nor any better Image of him, than his Goffell: yet mult not I, with thanks confesse to thee, that some bistoricall pictures of his, haue sometimes put me vpon better Meditations than otherwise I should haue fallen vpon ? I know thy Church needed not to have taken in from Iew or Gentile, any Supplies for the exaltation of thy glory, or our deuotion; of absolute no cesitie not of

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usitie I know thee needed not; But yet wee wether our thanks, that houhast giuen her leaue odoclo, and that as in making vs Christians, thou diddelt notdestroy that which wee were before, naturall men, so in the exalting of our religious deuotions now we arc Christians, thou hast bene pleased to contioue to ys thole assistant a which did worke rpon the affections of naturall men before: for hou louest a good man,

as

as thou louest a good Christian: and though Grace bee meerely from thee, yet thou does not plant Grace but in good natures.

16. PRAYER.

Eternall and most

gracious God, who having confecrated our living bodies, to think owne Spirit, and made vs Temples of the holy Ghost, does also require

a respect to bee given to

hele Temples, euen when he Priest is gone out of den To these bodies, when the foule is deparad from them; I bleffe, and glorific thy Name, that as thou takeft care mourlife, of every haire of our head, to doest thou also of cuery graine of albes after our death. Neither doest thou only de good to vs all, in the and death, but also wouldest have vs doe good to one another, as ina holy life, to inchose hings which accompanic

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nie our death : In that Contemplation I make account that I heare this dead brother of ours who is now carried out robisburiall, to speaker mee, and to preach my funerall Sermon, in the voice of these Bells. In him, O. God, thou hast accomplished to mee, even the request of Diues to Abraham; Thou bast sent one from the dead to speake sunto mu. He speakes to mee aloud from that Steeple; her whispers to mee at thele Curtaines,

Devotions uniones, and heespeaks my words ; Bleffed are he dead which die in the Lord from benceforth. Let hipraier therfore, my God, be as my last gaspe, my expiring, my dying in thee; That if this bee the houre of my trans migration, I may die the leath of a finner, drowned in my finnes, in the bloud of thy Sonne; And flline longer, yet I may now die the death of the niphteous, die to finne; which death is a refur-

rection to a new life. Thou

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Devotions.

which focuer comes, it comes from thee; which way focuer it comes, let mee come to thee.

Nunc lento soniu

Now, this Bell tolling foft.

ly for another, Jaies to
me, Thou must die.

17. MEDITATION

Perchance her for whom this Relicolls, may bee so ill, as thanhe knowes not it tolls for him.

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member. And when his buries a Man, that action concernes me; All man kinde is of one Author, and is one working, when

one Mandies, She Chap! ter is not torne out of the booke, buttrumflated into a Bleier language , and cuery Chapter must belo translated; God emplois feueralteran lators, Abine Beeces are translated by Age, lome by feekneffe, tome by warre, lomeby in Pice; but Gods hand's ilf cutty translation; and

ishand shall binde vp our deattered leaves ing forthat Librarie where surry booke shall copen to one another: inheroforesthe Bellehar me to a Sermon, calls upon the Preacher ndy but upon the Conmain tor come isfo in Bellevalls yealls but ow much more mee, the am aboughtala month addored by this limble in There was a mention as farro as a the dir which both ice and dignitie, religia devods on,

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on, and estimation, were mingled) which of the religious Orders should ring to praiers first in the Morning; and it was de

termined, that they fould ring first that roseearliest. If we vinderstand aright the dignitie of this Bell that rotts for our summing prayer, wee would be glad rounake it ours, by riling early in that apple ention, there is might be ours as wel as his, whole indeed it is? The Bell doch collifor him that thinkes, it woodh ; and though TC

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hough it intermit amine, yet from that miwe that that occasion wrought ypon him hee wnited to God. Who alle not up his Eig to he Sunne when it tiles? but who takes off his Biefrom a Comat, when the breaker out is who bends not his eareroany bell, which vponany ocalion rings? but who concentious it from that which is passing a peece of bimselfe out of his world? No Man is an Iland, incirc of itselfe; cucry WCTC

euery man is a pecceof the Continent, a part of themaine; if a Clod be walhed a way by the sen Europe is the leffe, 25 well as if a Promontoria were, asolellasif a Mannor of thy friends for of thine owne were, Any Mans death diminishes me, bo cause I am innotued in Mankinde ; And there fore neuer fend to know for whom the bell tolls, It tolls for thee. Neither can we call this a begging of Miferie or a borrowing of Miferie, as though we were

recenot milerable cough of our felues, but milt fetch in more from he next house, in taking your vs the Miserie of or Neighbours . Truly it mere an excufable coueimpresse if weedid; for effliction is a trensure, and lance lange Man hath mough of it No Man hath afflication enough, matismotimatured, vand mened by it, and made for God by that af fittion If a Man carry majarain bullion, or in a redge of gold, and have none

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Devotions.

none coined imo currant Monies, his treasure will mocdefray him as heen uells. Tribulation is Tres fure in the nature of in butut is novemeratime nerin checufe of it, at cept wee get liearer and nearer our home, heaven, by it. Another Manmay be ficke too; and fickero death, and this affliction may lie in this bomeligas goldina Miney and be of no vio to him but this bell that tels mee of his affiction digsions and applies that gold ao mee:

of anothers danger, I ake mine owne into Contemplation, and so feure my selfe, by making my recourse to my selfe, who is our onely securitie.

MY God, my God, Is this one of sthy waies, of drawing light out of darknesse, To make him for whom this bell rolls, now in this dimension

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nesseof his fight, to be come a superintendent an ouerseer, a Bishop, to as many as heare his poice, in this bell, and to give vs a confirmation in this action & Is this one of the waies to raise strength out of weaknesse, to make him who cannot rife from his bed, nor stirre in his bed come home to me, and in this found, gine mice the Arength of healthy and vigorous in-Aructions ? O my God, my God, what Thunderis not a well-tuned Cymball, what

what hoursenesse, what bufbueffe is not a cleare organ, if thou bee pleaed to fee the poice to it? and what Organ is not mell plaied on, if thy had bee upon it? Thy poice, thy hand is in this found, and in this one fund, I heare this whole Confere . I heare thy lacob call vinto his fames, and fay , Gather Gen. 49. por felies together, that I may tell you what Shall befall you in the last daies:

Hefries, That mhich I am

now, you must bee then! 1 heare

2 Reg.

Set thy boule in order, for thou shalt die, and not hue; Hee makes vs of his familie, and calls this a tenting of his house in order, to compose ws to the meditation of death. I heare thy Apostle saying,

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Denotions.

found faies, I fend to prepare you for a place, fora grave. But, Q'my God my God, fince heaven is glory and iey, why doc not glorious and ionfull things leade vs, induce vs to beauen? Thy legacies in thy first will, to thy old Testament were plentie and witterie; Wine and Oile, Milke and Honie, alliances of friends, ruine of enemies, peacefull bearts, & cheerefull countenances; and by these galleriae chour brough tell them into thy hed chamber, 4 4

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humber, by these glories indioies, to the ioies and wies of beaven. Why whethou changed thine old way, and earried vs, which waies of discipline and mortification, by the mies of mourning and mentation, by the waics of miferable ends, and mibrable anticipations of hole mileries, in appromating the exemplar mileries of others to our kues, and refurping vpon their miseries, as our owne, to our owne preudice ? Is the glory of beauen beauen no perfecter inite selfe, but that it needsa

foile of depression and in gloriousnessein this world to fet it off > Is the in of beauen no perfecterin itselfe, but that it needs the sourenesse of this life toigiue it ataste? Is that iowand that glory but a comparative glory and a comparative ioy? not fuch in it felfe, but fuch in comparison of the ioiles nesse and the inglorious nesse of this world? know, my God, it is farre, fare otherwile. As thou thy beamen

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hylelfe, who art all, art made of no substances, so heiges & glory which with thee, are made of none of these circumforces; Essentiall ioy, and glory Essentiall. But why then a my God, wilt thou not beme them bere? pardon o God, this winthankfull abneffe; I that aske why hou doeft not, finde euch now in my felfe; that thou doest; such toy, such glory, as that I conclude von my felfe, vpon all, They that finde not toy in

in their servers, glory in their deiections lin this their deiections lin this deiections of coreful danger of milling both themes; Escurially ton, and glory Escurially ton, and glory Escurially ton.

BULLEY A WELLING

Eternall and most gracious God, who hast beene pleased to speake to vs. not onely in the regice of Nature, who speakes in our bearts, and of thy word, which speakes to our cares, but in the speech of

f feechlesse Creatures, Balaams Affer in the acho of conbeleeuing min the confession of Mary inothe speech of de Deail himselfe, it sho menition and detestatiof the Some, I hum blyackept rhy waice, in befound of this dad and functall bell! And Mitble Methy glorious mot what in this found and Dice of tan heare by inferictions, in and har mans to confider mine owne sondition; and wknow, that this bell yd: which

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which tolls for another, before it come to ring out, may take in metoo. As death is the wages of finne, it is due to mee; As

death is the end of Jick neste, it belongs to mee. And though to dilobe dienca fersant as I, may be afraid to die, yestolo mercifull a Mafter as thou, I cannot be afraid toxomer And therefore into thy bands, O by God, I commend my frink; A furnender, which ! know thou will accept, whether I live or die; for thy

Devotions

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by Gruant David made Pfal. 31. when he put himselfe 5. mothy protection for is life; and thy bleffed some made it, when hee divered up his soule at his death; declare thou dy will vpon mee, O Lord, for life or death, in by time; receive my wrender of my lelfe now, Into thy hands, O Lord I commend my fpiin And being thus O my God, prepared by thy correction, mellows d by thy chastifement,

and conformed to thy

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will, by thy Spirit, ha uing received thy pandon for my foule, and asking no reprieue for my body Lam bold, O Lord, to bendiny prayers to the for his affistance, the voice of whole bell hath called mee to this devote one Lay hold ypon his foule, Q. God, till shat foule have throughly confudered his account, and how few minutes focuerit haue to remaine in that body, let the pow or of thy Spirit recome pence the thornelle of

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ing and perfect his acount, before he passeamay present his finnes orohim, as that he may what thou forgiof & not doubt of thy figuenesses let him stop mon the infinitenoffe of holo finnes, but dwell spon the infinitenesse of hy Mency let him dif emehis owne demerits, buwrap himselfe vp in themerits of thy Sonne, Christ lesword Breathinward comforts to his heart, and affoord him be power soft giving fuch such outward testimonies thereof, as all that are about him may derive

comforts from thence and hauethis edification, euen in this diffolution, that though the body be going nither way totall flesh yer that soule is go-ing the way of all Saints. When thy Some cried out vporche Croffe, My God, my God, Why half thouforfakenme? he fpake not to much in his own Person, as in the person of the Church, and of his

afflicted members, who

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in deep distresses might farethy for saking. This wient, O most blessed God, is one of them; In his behalfe, and in his name, heare thy Sonne rying to thee, My God, my God, Why hast thou forfaken me? and forfake him not; but with thy left hand lay his body in the grave, (if that bee thy determination ypon him) and with thy right hand receive his soule inwithy Kingdome, and vnite him & psin one Cominion of Saints. Amen.

18. At

-At inde Mortuus es, Sonitu cele ri, pulsuque agitato.

The bell rings out, and tells me in him, that I am dead.

18. MEDITATION

He Bell rings out; the pulse thereof is changed; the tolling was a faint, and intermitting pulse, vpon one side; this stronger, and argues more and better life. His foul

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fule is gone out; and as Man who had a leafe of 1000 yeares after the apiration of a short oc, or an inheritance fter the life of a Man in Monfumption, heis now entred into the possession of his better estate. His faule is gone; whither? Who faw it come in, or who faw it goe out? No body; yet every body is fure, he had one, and bath none. If I will aske meere Philosophers, what the Soule is, I shall finde amongst them, that will

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tell me, it is nothing, but the temperament and bars mony, and iust and equall composition of the Elements in the body, which produces all those faculties which we ascribe to the foule; and fo, in it selfe is nothing, no seperable substance, that ouerlives the body. They fee the foule is nothing in other Creatures, and they affect an impious bumilitie, to think as low of Man. But if my foule were no more than the soule of a beaft,

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fred whom thinks for har foule that can reflect mon it folde, confider it le, is more than fo. If will aske, not meere Philosophens, but mixt len, Philosophicall Diwies, bow the foule, being Separate Substance, eners into Man, I shallindesome that will tell no that it is by generaon & procreation from wents I because they hinkeit hard, to charge before with the guiltireligion Original finne, the soule were infused into teom,

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inco a body; in which is must necessarily grow foule, and contract origin nall finne, whether it will or no; and I shall finde fome that will tell mee, that it is by immediate infusion from God, be cause they think it hard, to maintaine an immortality in Such a foule, as should be begotten, and deriued with the body fro Mortall parents. If I will aske, not a few men, but almolt whole bodies, whole Churches, what becomes of the foutes of the righteous,

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now, at the departing thereof from the body, I hall bee told by some, That they attend an expimion, a purification in a place of torment; By some, that they attend the fruition of the fight of God, in aplace of rest; but yet, but of expectation; By some, that they passe to an immediate possession of the presence of God. S. Augufine studied the Nature of the foule, as much as any thing, but the saluation of the soule; and he lent an expresse Messenger

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ger to Saint Hierome, to consult of some things concerning the foule: But he fatisfies himselfe with this: Let the depar. ture of my foule to saluation be euident to my faith, and I care the lesse, how darke the entrance of my (oule, into my body, bee to my reason. It is the going out, more than the comming in, that concernes vs. This foule, this Bell tells me is gone out; Whither? Who shall tell mee that? I know not who it is; much lesse what he was;

was The condition of heldan; and the courle of his lite, which should ell mee whither hee is gone, I know not. I was not there, in his ficknelle, nor at his death; I himorhis may norhis and nor can aske them, who did thereby to wordlide, wrargue, whi therhe is gone. But yet I have one neerer mee than call thefe; mine owne Charity; I aske mat; & that tels me, He ugone to everlasting rest, and iny, and glory. I lowe him

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him a good opinion; it is but thankfull charity in mee, because I received benefit and instruction from him when his Bell told: and I, being made the fictor to pray, by that disposition, wherein I was affifted by his occasion, did pray for him; and I pray not without faith; fol doc charitably, fo I do faithfully beleeue, that that soule is gone to cuerlasting reft, and ion; and glory. But for the body, How poore a wretched thing is that? wee can-

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annot expresse it so fast, sit growes worse and morfe. That body which farce withree minutes fince was fuch a house, what that foule, which made but one step from hence to Heaven, was farle thorowly content, to leave that for Heaven: that body hath lost the name of a dweling bouse, because none dwels in it, and is making shafte to lose the name of a body, and difoluc to putrefaction. Who would not beeaffected hor!

fected to Ice a cleere & Eweet River in the Mon. ning, grow a kennell of muddy land water by noone, and condemned to the faltnesse of the Sea by hight? And how lame a Picture, how faint a representation, is that, of the precipitatio of mans body to dissolution? Non all the parts built vp, and knit by a louely foule, now but a statue of clay, and now other limbs melted off, as if that clay werebut from; and now, the whole house is bura band-

landfull of fand, so much and but a pecke of Rubbidge, so much bone. If be, who, as this Bell tells mee, is gone now, were some excellent Arificer, who comes to himfora clocke, or for a earment now? or for counsaile, if hee were a Lawyer? If a Magistrate, for instice? Man before hee hath his immortall foule, hath a foule of sense, and a soule of vegitation before that : This immortall soule did not forbidother soules, to be in VS

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vs before, but when this soule departs, it carries all withit; no more vegetation, no more sense: such a Mother in law is the Earth; in respect of our naturall Mother; in her wombe we grew; and when the was deliuered of vs, wee were planted in some place, in some calling in the world; In the wombe of the Earth, wee diminish, and when thee is delivered of vs, our grave opened for another, wee are not transplanted, but transported, his

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majour dust blowne way with prophane with enery wind. lor, thou needell none thou halt no Controlla

il ExposTVLATION.

Y God, my God, if Expostulation bee mobold a word, doe thou mollifie it with anoder let it be wonder in my selfe; let it bee but mbleme to others; but and aske, why wouldell without nor fuffer hofe, that ferue thee in boly feruices, to doc any Lenit.21 mosses office

office about the dead, up asist at their funerall? Thou hadft no Counfel lor, thou needest none; thou hast no Controller, thou admittelt none Why doe I aske? in Ceremoniallabings (as that was) any convenient rea-Jon is chough; who can beclure to propole that reason, what moved the in the institution there of? I fatisfie my selfe with this that in those times, the Gentiler, werd ouerfull, of an ouer reuerent respect souligment office mory

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Sap. 13.

man notes, They called them Gods, which were the worke of an ancien hand. And some have assigned a certaine time, when a picture should come out of Minority, and bee at age, to bee a God, in 60. yeeres afterir is made. Those Images of Men, that had life, and fome Idols of other things, which never had any being, are by one common name, called promiscuously, dead, and for that the wife man reprehends the Idolatrer; for

Denotions.

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Sap. 13.

brhealth be praies to that which is weake, and for life be praies to that which idead. Should we doe fo, fies thy Prophet; Should pegoe from the living to be dead? So much ill hen, being occasioned, by so much religious coplement exhibited to the dend; thou ô God, (I think) wouldest therefore inhibirthy principall holy serunts, from contributing my thing at all to this dangerous intimation of Idolatry; and that the people might fay, furely those

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Devotions.

those dead men, are not fo much to bee magni. fied, as men mistake, fince God will not fuffer his holy officers, fo much as to touch them, nor to fee them. But those dangers being remoued, thou, O my God, dost certainly allow, that we should doe offices of piety to the dead, and that we should draw instructions to piety, from the dead. Is not this, O my God, a holy kinde of raising rupseed to my dead brother, it,

Denotions. 435 whe meditation of his 10 produce a better 11finmy felfe? It is the cc, ding voon Reuben, fer Let Reuben line, I not die, fo Den.33. melet not his men be few; n, whim propagate many ut and it is a Malediction C-That that dieth, let it die; ly Zesbar. 11.9. nitdoe no good in dy-1 for Trees without 00 Jud. 12. the thou by thy Apostle 16 d allt, twice dead. It is a hond death, if none live ehe better, by mexafter t y my death, by the manner of my death. Therefore d i, may I willy chaike, that thcu

456 Denotions. thou madeft that a way to conuay to the Egy tians, a feare of thee, and a feare of death, that the year not a house, when there was not one dead for theruponthe Egy tians faid, we are all dage men; the death of others should catechife vs to death. Thy Sonne Chris Lefus is the first begotten of the dead; he riles first the eldest brother, andho is my Mafter in this fa ence of death; but you for mee, I am a younger brother too, to this Man, who

mo diednow, and to cman whom I fee, or heare to die before and all they are fers to mee in this Choole of death. Itake horefore that which hy feroant Davids Wife hid to him, to bee faid to me If thou falle not thy & Sam. He to night, to morrow the falt bee staine. If the death of this man worke not vpon mee dew, I fhalf die worfe, han if thou hadft not forded me this helpe: forthou halt fent him in

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udytodie, my soule, from he worst death, that of Ame Zimrie died for his Reg. 16 fines, faics thy Spirit, which he finned in doing will; and in his finne, which he did to make Ifradinne. For his finnes, his many finner, and then in bir sinne, his particular for my finnes I hill die whenfoeuer I die, for death is the waof finne; but I shall die in my finne, in that particular finne of residirg thy spirit, if I apby not thy allifances. 386 X 2 Doih

Devotions.

and in all your sinnes; doch not the refilting of by particular belps at all, draw ypon vs the miltinesse of all our forner sinnes? May not the neglecting of this found ministred to mee in this mans death, bring mee to that miserie, as that I, whom the Lord of life loued so; as to die for me, shall die, and a Creature of mine owne shall be immortall; that I hall die, and the worms of Efay 66. mine owne conscience shall

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PRAYER

Eternall and moll gracious God, I have a new occasion of thanks, and a new occasion of prayer to thee, from the ringing of this bell. Thou toldst mein the other voice, that I was mortall, and approaching to death; In this I may heare thee fay, that I am dead, in an irremediable, in an irrecouerable state for bodily health. If that bee thy language in this voice, how

infinitely vamily ound to thy heavenly miestie, for speaking lo for some sand, think acountar boice, than I multidie now, is not the voice of a Indge, that peaks by way of conhumation, but of a Phymin, that presents health sthat: Thou presentest merideath as the cure of my difease, not as theex abation of its if I mi lake thy voice hereing Mour-vanne thy pace, and prevent thy hand, and imagine death more X 4 instant yld

instant vponimes than thou hast bid him bee yet the voice belongs to me; Lam dead, I was borne dead, and from the first laying of thesemudwalls in my conception, they have moldred away, and the whole courseof life is but an actine death. Whether this voice in Struct mee, that I am a dead mannow, or remember me, that I have been a dead manall this while, L'humbly thanke the for speaking in this poice tomy foule, and I humbly X 4 inflant

befrech thee also, to ccept my prayers in his chalfe, by whose occaion this rvoice, this fund is come to mec. for though hee bee by hath transplanted to hee, and so in possesion of inexpressible appinesse there, syet bere vpon earth; thou aft given vs fuch a porion of heaven, as that hough men dispute, whether thy Saints in beauen doe know what weili earth in particular doc fland in need of yet XS without and

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without all disputation wee vpon earth doe know what thy Saints in heaven lacke yer, for the confummation of their happinesse; and there forethou halt affoorded vs the dignitie, that we may pray for them. That therefore this foult now newly departed to thy Kingdome, may quickly returne to a ioi full reunion to that body which it hath left, and that wee with it, may foone enjoy the full confummation of all, in body X wirhout and

Devotions.

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and Joule, I humbly beg thy hand, O our most mercifull God tor thy Somne Christ Lefus Sake. That that blessed Sonne of thine, may have the on fummation of his dignite, by entring into his left office, the office of a lidges and may have fohair of humane bodies in beauen, as well as lace but had ever of foules; And shar as thou hatelt imagic selfe, thy bate to lineo mby bed expresdinathe abolithing sall infinuments of finne, The mayel

The allurements of this world, and the world in felfe; and all the rempo rarie revenges of finne, the flings of ficknesseand of death ; and all the caftles, and opriforms, and monuments of finnal in the grave That time may bee swallowed spin & terminies and hope swal lowed in possession, and ends livellowed in mil nitenesses and all menor dairied to palmanion, win body and fouls be onem. tire and ever tafting fari fice rather, where thou mayel

from them, and they glone from thee, for euermore. Amen.

nenio, aspicienda ec-

forgit Terra, vident, instis, medici, iam

cocta mederi le polle,

any inna in this Sea, any

Mast the Physicians af

bane fo good fignes of

the concoction of the disease,

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disease, as that they may safely proceed to

19. MEDITATION.

All this while the Physicians themlelues have beene patients, pariently attending when they should see any land in this Sea, any earth, any cloud, any indication of concoction in these maters. Any disorder of mine, any pretermision of theirs, exalts the

the distale, accelerates the rages of it; no dilienceaccelerates the conwation, the maturitie of hedisease; they must stay ill the season of the ficknelle come, and tillitbe ipened of it felfe, and then they may puttero their band, to gather it, before it fall off, but they annot haften the ripening. Why thould wee looke for io in a difeafe; which is the diforder, the Moord, the irregularitie, the commotion, and rebellion of the body? Inwerte fcarce.

scarce a disease, if it could bee ordered, and made obedient to our times, Why hould wee looke for that in disorder, ina difeafe, when we cannot haue it in Nature, who is to regular, and to pregnant, lo forward to bring her worke to perfection, and to light yet we can not awake the July-flow ers in Lavuarie, nor retard the flowers of the firing to Ammine. Weigannor bid the fruits come in May, hor the leanes to Ricke on in December. fa ce

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Amonas that is weaked annot put off her ninth wometh to a tenth, for bedeliverie, and lay thee will flay till flice bec honger; nor a Queene amot halten it to a feunb, that shoe may bee mady for some other palure. Nature (if wo ooke for durable and ni+ main differents) tivill not dmit preventions, nor micipations, nor obligaione vpon her; for they no precontracts, and the mill bee left to her liberin Nature would not

be spurred, not forced of mend her pace; nor per. er, the power of man greatnesse loues nor than kinde of biolence neither There are of them that will give, that will don instices that will pardon but they have their owne feafour for al thek and horhacknowes hor them, shall starne before ine, before the lustice in don fave him: fomotive to beares no fruit, except in much dung belaid about h

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wand Justice comes not om fome, till they bee who fome, till they bee why manured: fome was require much wife wife with and fome men we not their fruits but won importunitie; forme westequire incifion, and maing, and lopping; the men must bee intimated and syndicated with Commissions, before with Commissions, before by will dehuer the mis of Iustice; some require the early and the often accesse of he Sume; fome men par. open

open not, but vpon the favours and letters of Court mediation; some trees must bee bould and kept within doores some men locke vp, not onley their liberalities but their Instice, and their compassion, till the follicitation of a wife, or a sonne, or a friend, or a Ferwant turng the key. Reward is the season of one man, and importunitie of another; feare the season of one man, and fauour of another; friendship the season of one man, and

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nd natural affection of of mother; and hee that newes not their feamor carnot flay hem, must lose the his; As Nature will nog so power and great Will not bee put to dange their seasons; and hall wee looke for this indulgence in a disease, or thinke to hake it off before it bee ripe? All this while therefore, we me but vpon a defensive were, and that is but a doubtfull state Especially where they who are befieged

befreged docknow the best of their defences, and doe not know the world of their enemies power when they cannot mend their works within, and the enemie can incresso his numbers without O how many farre more miscrable and farremore worthy to be leffe mile rable than I, are belieged with this ficknesse, and lacke their Sentinels, their Physicians to watch, and lacke their munition, their cordials to defend, and periff before whe enemies

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menies weak nelle might nuite them to fally, bebre the disease thew any clination, or admir any my of morking ypon it efc ? In methe fiege is ofarre flackned, as that we may come to fight, and so die in the field, II die, and nor in a call God too : A Colin words there EXPOSTVLATION. uch Toyages, fuch ten MY God, my God, Thou art a direct God, may I non fay, a literall God, a God that wouldest 111

wouldest bee viide food literally, and accor ding to the plaine fent of all that shou faielf Butthou art allo (Lors I intend it to thy glory and ler no prophanemi. interpreter abuse it to thy diminution) thou are a figurative, a metaphoricall God too : A God in whose words there is fuch a height of figures, such voyages, such peregrinations to fetch A more and precious metaphors, such extentions, fuch freadings, fuch Curtaines or.

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maines of Allegories, ch third Heavens of Hyperboles, 10 barmonimeloquutions, lo retired nd to reserved expressins fo commanding peromions, so perswading ommandements, such fiwes even in thy milke, and fuch things in thy pords, as all prophane luthors, seeme of the led of the Serpent, that rupes, thou art the done, batflies. O, what words but thine, can expresse heinexpressible texture, and composition of thy word; in which, to one man.

Man, that argument that binds his faith to be leeue that to bee the Word of God, is the reuerent fimplicity of the Word, and to another, the maiefly of the Word and in which two men, equally pious, may meet, and one wonder, that all should not vir derstand it, and theo ther, as much, that any man faouldu So, Lord thouginest vs the same Earth, to labour on, and to lie in ; a house, and a grave, of the fame earth; lo Lord thou giach w

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Denotions. le famo Word for our isfaction, and for our quifition, for our instruin, and for our Admimion too; for there are aces, that thy feruants Hierom and Augustine would fearce beleeue when they grew warm ymutual letters) of one mother, that they you erfood them, and yet och Hierome and Auguin call ypon persons, they knew to ce farre weaker, than bey thought one anoer old women & young mids) to read thy Scriptures,

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Dewortons.

tures, without confining them, to these or those places. Neither are those

thus a figurative, a Men phoricall God, in thy word only, but in thy works rov. The flile of the works, the phrase of thing Actions, is Metaphorital The institution of the Whole worship in theola Law, was a cotinual M legory; types & figureso uerforead all, and floure Howed into Agures, and powred themselves ou into farther figures; Cir cumcifion carried a fight of Baptifme, & Baptiful

muisoa figure of that pur which we skall hanc n perfection in the new lawfalon. Neither didft hou feeke, and marke inthis language, onely in he sime of thy Probeirg bur fince thou. pokelt in thy Son, ricis and displaced and deligons much more when dorh by Sonne call himsele may, and a light, and a de, and a Vine; and bread, than the Sonns of God, or of Man? How much officer doch he exhibit a Metaphoricall Christ, than a reall, a lite.

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rall? This bath occasion oned shinerancient for uants, who feedelight in was to write after the Copies to proceeds the fame way in their expos fitions of the Scriptures and in their composing both of publike libergies, and of primare oprayers to thee, to make their ac ceffes to thee in fuch a kind of language, as thou wast pleased to speak to them, in a figuratiue, in a Metaphoricall language; in which manner I am bold to call the comfort which I receive 6:

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ow in this sicknesse, in he indication of the conadion and maturity therdin certaine clouds, and while ces, which the Phyhians obserue, a discoueing of land fro Sea, after long, and rempestuous wyage. But wherefore, O my God, hast thou prelented to vs, the afflictios and calamities of this life, inthe name of waters? 10 often in the name of mairr, and deepe waters, and leas of waters? must we looke to bee drowned? ne they bottomlesse, are Y 4 they

they boundles? Thats not the dialect of thy land guage; thou haft giuena Remedyagainst the dec. pelt water, by water; against the inundation of sinne, by Baptisme; and the first life, that thou gauest to any Creatures, was in waters, therefore hou do And threaten vs. with an irremediablenesse, when our affliction is a Sea. It is lo, if we consider our selues; so thou callest Gennezareth, which was but a lake, and not falt, a Sea; 10

Deuotions.

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othou calleft the Mediurranean Sea, Aill the reat Sea; because the inbabitants faw no other sea; they that dwelc here, thought a Lake, a and the others hought a little Sea, the menteft, and wee that how not the afflictions ofothers, call our owne hobeauiest. But, O my ood char is trilly great, that Couerflowes of the wannell; chat is really a ment affliction; which maboue my strength; out, thou, O God, art YS

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Devotions. 490 my strength, and then what can bee aboue it! Mountaines Shake with Pfal.46. the swelling of thy Sea, secular, Mountaines, men strong in power spiritual mountaines, men Arong in grace, are shaked with afflictions; but thou laief up thy fea in for a boufer, euen thy corrections are of thy treasure, and then wilt not walte thy on restions, when they have done their service, to humblethy patient, then will call them in agains Plasto for, thou guest the Sea thy

by decree, that the waers should not passe thy commandement. All our waters shal run into Iorin, & thy forwants paffed 10f.3.17 brdan dry foot; they shall mainto the red Sea (the Sea of thy Sons bloud) & the red Sea, that red Sea, drownes none of thine. But, they that saile in the Ecclus. Sea, tell of the danger thereof; I that amyer in this affliction, owether the glory of speaking of it But, as the wife man bids me, I fay I may speak vers 27 much, and come fort; 36 7 where-

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wherefore insumme, thou art all. Since thou art fo, O my God, and affliction is a Sea, too deepe tor vs, what is our refuge? thing Arke, thy Ship. In all other Seas, in all other afflictions, those meanes which thou hast ordained; In this Sea, in Sicknesse, thy Ship is thy Physician. Thou hast made a way in the Sea, and a safe path in the waters, shewing that thou earst saus from all dangers; yea, though a man went to Sea without art; yet where I findeal

Sep. 14.3

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I finde this added, mertbelesse thou wouluft not, that the worke of by wisdomesbould be idle. Thou canst sauc withmeanes; but thou A told no man that hou wilt: Thou haft old every man orthat hou will not. When the Conturion believed the Master of the Ship more men Saint Paul, they were all opened to a reardanger; this was a referring of thy meanes, fore thee the Author of the meanes; but, my God.

Att. 17.

Deuntions.

God, though thou beef every where, I have no promise of appearing to me, but in thy Ship : Thy

out of a Ship: The meanes is preaching, he did that; and the Ship was a type of the Church; hee did it there VI bon gauest & Paul the lines of all them,

that faild with him; If they had not beene in the Ship wich him, the gifthad not extendedto them. As soone as thy son mas come out of the Sip,

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of the tombes, nman with an concleane spirit, nd no man could bold in no not with chaines. Thy Some needed no Mos meanes syet there wee apprehend the danmio vs; if we leave the hip, the pasanes ; in this alebene Physitian But whey are Ships to vs in hole Seas, fo is there a hipoto chemo too win which they are to Itay. Gue mee leave, O my God to affift my felfe with fuch a construction of these words of thy fer-

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Devotions.

fernant Paul, to the Comturion, when the Mari ners would have left the Ship, Except these abide in the Ship, you cannot be safe; Except they who are our Ships, the Physitians, abide in that which is theirs, and out (hip, the truth, and the fincere and religious non Ship of thee, and thy Gof pall, we cannot promit our schues, so good faft my for though we have our bip, the Physitian he hathende his flip, Rell

gion : And meanes are

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a meanes, but in their datenation, aschey deand, and are chained toance. The ships are may faics thy Apostle, na beine turnes them; h men are learned, but direligion turnes their refore it was a licauy we when the third part Apo. 8.9. the fisips perished: It is heavy case, where ciall Religion, or true oligion should forfake any of these ships nom thou haft fent to oney vs ouer thefe Seas.

Seas: But, Omy God, my God, fince I have my flip and they theirs, I have them, and they have the why are we yet no new rerland? As loone as the Sonne's Disciple had taken him into the ship immediately the ship must the land, whither they went. Why have not they and I this dispatch? Every thing is immediately done; which is done

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terminates every action, and what was done be

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Destotions. 900 is my affurance now What is my fealed his but a cloud; that which my Phyfitians call a cloud in that, which gives them their bedication But Cloud? Thy great Seale to all the world, the raine bon , That y feeured the morld for ever, from drowning was but a m flexion ou pour a cloud. A cloud it (elfo was a pilm which guided the church, and the glory of God, not only was, but appeared in acloud.Let me returne,0 my God, to the confide ration

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out anon of thy feruant Eli- 1 Reg. mproceeding in a time in of desperate drought; he bidsthem look towards he Sea; They looke, and kenothing. He bids the waine and againe, seuen imes: and at the seventh ine, they faw a little doud riling out of the sea, and prefently they had their defire of raine. Soundayes, Omy God, have we looked for this though and now we have it; none of thy Indicatioware frinotous six hou makelt they fignes, feales;

and

Denotions.

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and thy Seales, effects; and thy effects, confolai on, and reflicution, wher-

sociue glory by that way.

19. PRAYER.

DEternall and most gracious God, who though thou passeds to a Greation of this world, yet when thou beganst, didst never intermit that works, but continueds day to day,

m, all thou hadst perfidall the worke, and deofed it in the handsand atot a Sabbath, though hou have beene pleased w glorifie thy felfe in a long exercise of my paunce, with an expectatim of thy declaration of hylelfe in this my ficknelle, yet fince thou haft now of thy goodnesse aforded that, which affords vs some hope, if that bee still the may of thy glory, proceed in that way, and perfit that worke, and establish me

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in a Sabbath, and reft in thee, by this thy feale of bodily restitution. Thy Priefts came vp to thee by steps in the Temple; Thy Angels came downe to lacob, by steps upon the ladder; we finde no staire, by which thou thy felfe camelt to Adam in Paradife, nor to St dome in thine anger; for thou, and thou onely at able to doe all at once But, O Lord, I am not mearie of thy pace, nor wearie of mine owners. vience. I proudke that not

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or with a praier, not itha wift, nor witha more hafte than consists with thy purof nor looke that any other thing should have much into thy purpose, burrhy glory. To beare my fleps comming toords mee, is the fame comfort, as to fee thy ace present with mee; whether thou doe the worke of a thousand perein a day, or extend the morke of a day, to a bouland yeere, as long as thou workest, it is light, and Z depart

and comfort. Heaven it felferis but an extention of the fame toy, and an extention of this mercia to proceed at thy lai fure inthe way of refti tution, is a manifestation of beauen to me herevoon earsbu From that per ple, to whom thou up pearedst in fignes, and in Types, the lewes, thouat departed, because they trusted in them; but from thy Church, to whom thou hast appeared in thy selfe, in thy Sonne, thou wilt meun

depart,

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tparts because we canon octry Accomuabin him Though thou have at is forded me these figures of of refliction, yet if L confide his bem and beginne ofay, all was but a Nawall accident, and nawas begins to discharge ha felfa and the revit with the whole worker ny hope shall vanish becaulculation of in thee. In thou shouldest take thy chand articely from me, and have nothing to doc with me, Nature abnowere able to destroy

Devioriens.

mee; but if thou with draw thy welping band alas moivi friudious and the helps of Nature, how imporded the affiliance of Arts Asthereforethe morning dervy is a palme of the eneming faineffe, fo, O Lord, let this dain comfort be the carneftd to morroboes, fo faire a may conforme me chuir hydro thee, to inhart and, and by what heaviorus thy mercie have appoin meand have noom bon doe with me, Nature a bnowere able to Lettery

nined in effects; wee can then the so Indications of signification matter, they proceed to purge asses when wee fee the Tuly non the Bench even Houghounfel freme rather to confilt of princell parts, than action myst action is the spirit indithe faule of counfells lumfels are not alwaies decemined in Resolution mis wee can not al viaics by this was constuded,

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actions are alwaies determinedineffects; wee can fay this mas done and her have Lames their reverence, and their maieffie, when wee fee the Iudge vpon the Bench executing them. Then have counsels of warre their impressions, and clasic bod rations, when we found feate of an Armie fee to thom. Ibwasan ancient way of detebrating the memorie of fuch as defer ued well of the State, to afford them thatokinde of statuarie representation on.

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, which was then uled Hermes; which ms, the head and Shoullys of a man, Standing open a Cube, but thole bulders without armes nd bands. All together it foured a constant supporer of the state, by his nunfell: Bur in this Hien wliphique which they made without bands, they palle their consideation no farther, but hat the Counfellor should bee without hands, so farre, as not to reach out hiband to forraigns ten Z 4 tations manne

tations of bribes, in man ters of Counfell, and, that it was not necessary, that the bead should employ bis owne band; that the fame men should ferue in the execution, which af fifted in the Counfell; but that thereshould not belong hands to every bead, action to cuery counsell, was neuer intended, so much as in figure, and representation. For, as matrimonie is scarce to bee called matrimonie, where there is a resoluti-

on against the fruits of

August.

matri-

arimonie, against the uing of Children, lo mels are not counfels, where there from the beginning purpole to execute determinations" of holecounfels. The wirs me sciences are most reporty referred to the mai that is their proper thment and Spheare; In the cheart of proung, logique? and Men'Art operfraing, Rhetorique, mededuced to the hand, and that expressed into a fift, MO Zs

Dengtians Affindathie by a handon larged land expanded and enclassive beam of man, and che power of God himselfe is expect Ga Sox Allehings gram bu banda speitherrin Godsh affen presented to we by names sthat carry our त्रका धर्म का अन्यक्त 154075 YBOH EXECUTIONS counsally, his is of mancal sauther Lordoff Holls then by all other manual that maxing melcared to the corpes lignification Herrhynshersfore, wa take in 1891 Strites divide

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on.

m the slipperie condirion of man, whose happiefain anykinde, the decof any one thing, colfducing to that bappireffe, may ruine bor H multihand all the perces make ir vp. Without counsell, I had not got his farrer with our last is mand practife; Indhould ede notarther wowards buther But what is the meldan heed Mary de Rion? appined : A modelinating wielding of Nature, a further or beaking : 10 Mars price; & Offrange שמנו way !

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way of addition, to doc it by substraction; of re-Storing Nature, to violate Nature; of prouiding Arength, by increasing weaknesse. Was I not freke before ? And is it a question of comfort to be asked now, Did your P byficke make you fickel Wasthatit that my Phy. ficke promiled to make me ficke? This is ano ther fep upon which we may stand, and see farther into the miferie of man, the time, the feason of his Miseries It mult bee

IN IN IN

de beedone now: O ouerunning, over-watchfull, ur diligent, and overwinble misery of man, har feldome comes aone but then when it may accompanie other mileries; and to put one mother into the higher mahation prand abetter mil am ground cuen o an attenuation, and must proceed to emacuaimali waies to exinati is tonoissiding shami ben auces and which Mikrabilico 20 "Exv and morks? The head

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20. EXPOSTVLATION

MY God, my God, the God of Order, but yet not of Ambition; who affignest place to aucry one, but not com tention for place, when shall it bethy pleasurers purpain band to adilythele quarrels wohor caff lrituall precedences when that men leave their vncbaris table diffratationsy which is touche place, faithionnis pentance, and which, when we consider faith, and morks? The head and

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mothe hand roo, are required to a perfit maturall he sain Counselland action our so, to a perfit could man; my hith and mork's roop to mucharis perfectly spinis into Borbecaulé ichi uldy faid, I beleeve, and enule it doch not eafi dish proble, norisca-Anderbouttratedy a wendence waken from mywhalpa, in dior lite ho fees tond book chesthofe Maldrethungheitet Al dice stands, decourse, surph decesore, Oriny God, their how doch Toofrequents,

lo earnefely, referre vito

he hand, to the objernation on of actions? Thereis little Suspition, a little im putation laid wpon our tedious and dilatorie counfals. Many good occasi ons hip away in long consultations; and it may be a degree of floth, to be too long in mending nels chough that must be done Herbat observet the wind findb not four, and he that negaritath in atouds, shall not reape that is, he that is coord

lateria, too Juper li winn

Ecclef.

or knowing it, for all

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Devotions,

good knowledge is from thee) that thou confide rest the heart; but abou takelt not off thine eig till thou come to the band Nay , my God doth not thy first hu mate, that thou begin nest where wee beginnes (ar least, that thou all lowell bys to beginn there) when thou orde rest thine owne answer to thine owne question, Who shall afcend into the hill of the Lord? Thus,

he that hath cleane hands, and a pure heart? Doch

Psal. 24.

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thou

Danotions. 523 on ounter (at least) fend de whirst croclober hund? on Indismonth devorke of in on bands, I har declabe tion of their boly zeale, haprefent execution in limanifelt Idolatrers, maled a confectation of Exed. 31 on falues, by thy boly his Their hands are de ledal themselves : for, ander that marke, in thy , who knowed bed www.wiogiuerightnames. mule the counsell of the s, sinches affifted David, t al faics, the hand of the

Priest

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Denotions!

525

white; and there is mething after it, juffet ment, and obnious, nd conspicuous place, ands doing . Why then, ands doing. Why the had been constructed by the water of whipped by thy he me, before I came to inflication, to consider NC m Race; and hall I goo of mofarther ? As hee that would describe a circle 01 er a paper, if hee have ic, boughthat direlewith in leegain

	in one inch of finishin
	year heremone his me
	paffe, he cannot make
	vpa perfit circle, exce
	he fall to worke again
	to finde out the lan
	center forthough fertin
	that foot of my compa
	vpon thee, I have got
	To farres as to the confide
	ration of my selfe, yes
,	I depart from thet, m
	center all is rupon
	This proceeding to all
	on therefore, is a rem
	ning to thee and arm
	king ypon mysfelfe b
	thy Phylickes by thy on
	gatiu

ng mine physicke, a free, and mire chacharion of my fuleby confession. The procking of purgative whicke, is violent and contrary to Nature. O lord, I decline not this potion of confession, how merit may bee contrary is to a naturall, mun. To ake physicke, and not scording to the right mehodis dangerous. O Lord, il Idecline not that method nthis physicke, in things burthen my conscimes 10 mile my 159nfest for 50 him; into whose

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hands thou had put th power of abjolation 10 knowthat Phyfiske mi be made so pleasant, as the it may eafily betaken; be not fo pleafant as the ve tue and nature of the me dicine bee extinguished I know, I am not his mitted to fuch a confel I fion as is a racke and tor ture of the Conscience but I know I am notes empt from all. If it were meerely problematical left meerely indifferent whether we should ak this Phyficke, dvic the com

h mfession, or no, a great Physician acknowledges

his to have beene his

machise, Tominister magalen.

w things, which hee was or out fure would doe good neuer any other thing, the fuch as hee was fure wald doe no harme.
The vice of this spiritually hysicke can certainly doe no barme; and the church hath alwaies hought that it might, and doubtlesse, many umble Soules have ound, that it hath done bem good. I will there. fore

530 Devotions. Psa. 106 fore take the cup of Saluation, and call expontby Name ; I will fill this Cup of compunction, as full as I have formerly filled the Cups of world ly confections, that foll may scape the cup of Malediction, and irrecouerable destruction that depends vpon that. And fince thy bleffed and glorious Sonne, being offered in the way to his Mar. 15 Execution, a Cup of Su-23. pefaction, to take away the fente of his pains (a charity afforded to

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condemned persons ordinarily in those places, ind times) refused that uses; and embraced the whole torment, I take de not this Cup, but this ressell of mine owne finnes, into my contemplation, and I powre hem out here according to the Motions of my boly Spirit, and any where, according to the ordinances of thy boly Church. or bad, fo hausing mirrh

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20. PRAYER.

Eternall, and most gracious God, who having married Man and Woman together, and made them one fleft, wouldest have them also, to become one foule fo, as that they might maintaine a fimpathy in their affections, and haue a conformity to one another, in the accidents of this world, good or bad, so having marriedthis foule and this body in me, I humbly befeech!

feech thee, that my foule may looke, and make her vic of thy mercifull proceedings towards my bodily restitution, & oc the same way to a birituall. I and come by thy goodnesse, to the vie of thine ordinary meanes for my body, to walh away those peccant humors, that endangered in I haue, O Lord, a Riwrin my body, but a Sea in my foule, and a Sea Swoln into the depth of Deluge, about the Sea. Thou hast raised vp cer-Aa3 taine

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taine bils in me hereto fore, by which I might have stood fafe, from these inundations of fin. Euen our Natural fa culties are a bill, and might preserve ve from some finne. Education, study, observation, example, are hills too, and might preferue vs from Some. Thy Church, and thy Word, and thy Sacraments, and thine Or dinances, are hills, about thefe; thy Spirit of remorfe, and compunction,& repentance for former fin, arc

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re bills too; and to the of all thele bils, thou aft brought mee hereofore; but this Deluge, his inundation, is got aboue all my Hills; and haue finned and finned, and multiplied finne wfinne, after all thefethy allistances against finne, and where is there water enough to wash away this Deluge? There is a red Sea, greater than this Ocean; and there is a littlespring, through which this Ocean, may powre it selfeinto that red Sea. Let thy Aa4

Deuotions.

thy Spirit of true contrition, and forrow passe all my sinnes through these eies, into the wounds of thy Sonne, and I shall be cleane, and my soule so much better purged than my body, as it is ordained for a better, and a longer life.

21 At-

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there has

1 -- Atque annuit IHe, Qui, per cos, clamat, Linquas iam, Lazare, lectum.

God prospers their pra-Etise, and be, by them, calls Lazarus out of his tombe, mee out of my bed. od suad bluovi

MEDITATION.

ded a Halper

F man had beene left alone in this world, at first, shall I thinke, that he would not have fallenz Aas

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len? If there had beene W no Woman, would not Man have ferued, to haue beene his owne Tempter? When I lee him now, subject toin. finite weakenesses, fall into infinite finne, without any forraine temations, shall I thinke, he would have had none, if hee had beene alone? GOD faw that Man needed a Helper, if hes should been wells but to make Woman ill, the Devill fave, that there needed no third When

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one When God, and wee not were alone, in Adam, to hat was not enough; ne when the Devill and lee were alone, in Eue, in was enough. Owhar, Giant is Man, when hhee fights against himlese, and what a dwarfe, 4 when hee needs, or exce ercises his owne allie, ? stance for himselfe? I cannot rise out of my 1 (bed, till the Physitian enwie mee, nay I cannot tel, that I am able to rile, till bee tell me for I doe nothing of know nothing stagiow.

thing of my felfe: how little, and how impocent a peece of the world is any Man alone? and how much leffe a pocce of himselfe is that Man? So little, as that when it falls out, (as it falls our in some cases) that more mifery, and more oppression, would becan ease to a man, he cannot give himselfe that miferable addition, of more mi. fery, A man that is preffed to death, and might be cased by more weights, cannot lay shofe more weights chies

ow weights upon himselfe: Hee can finne alone, and fuffer alone, but not repent, not bee abblued, without another. Another tels mee, I may rife; and I doe so. But is cuery raifing a referment? or is curry present preferment a station? I am readier to fall to the Earth now I am vp, than I was whon I by in the bed : O perwife way, irregular mo-Hon of Man; cuen rime it selfe is the way to Ruine. How many men arc

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are raifed, and then doe not fill the place they are raised to? No corner of any place can bee empty; there can be no vacuity; If that Man doe not fill the place, other men will; complaints of his infufficiency will fill it; Nay, fuch an abhorring is there in Nature, of roa euity, that if there be but an imagination of not filling, in any man, that which is but imagination neither, will fill it, that is, rumor and woice, and

udit will be given out, ypon no ground, but Imagination, and no man knowes, whose imagination) that hee is corrupt in his place, or insufficient in his place, and another prepared to succeed him in his place. A man rifes, someimes, and stands not, because hee doth not, or is not beleeved to filhis place; and some times he stands not, because hee over-fills his place : Hee may bring 6 much vertue, fo much

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much Instice, so much integrity to the place, as shall spoile the place, burthen the place; his integrity may bee a Libell vpon his Predeces. for, and cast an infamy vpon him, and a burden vpon his successor, to proceede by example, and to bring the place itselfe, to an m der-value, and the market to an concertainty. l'amrop, and I feemeto stand, and I goe round; and I am a new Argument of the new Philo-Sophie, ch lipbie, That the Earth e, houes round; why may e, not beleeve, that the is shole earth moues in a i. mund motion, though f hat seeme to mee to y land, when as I feeme oftand to my Compaand giddy, and cir-Man hath no center, but misery; there and onely there, here is fixt, and fure to finde him-Me Howlittle soeuer be bee raised, he moues, and moues in a circle, gid-CAC)

giddily; and as in the Heavens, there are but a few Circles, that god about the whole world but many Epicicles, and other leffer Cir. cles, but yet Circles, fo of those men, which are raised, and put into Circles, few of them moue from place to place, and paffe through many and beneficial places, but fall into linde Circles, and within a step or two, are at their end, and not fo well; as they were in the

de center, from which be were raised. Eucling serves to exem. If, is, to illustrate mans serve; But I need goe railong time, I was not be to rise; At last, I was not be raised by ones; and now I am by I am ready to sinke the rer chan before.

EXPOSTVLATION.

syec hadou

MY God, my God, how large a glasse of

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of the next World is this? As wee have an Art, to cast from one glaffe to another, and fo to carry the Species a great way off, so half thou, that way, much more; wee shall have Resurrection in Heaven the knowledge of that thou castest by another glasse vpon vs here; we feele that wee have a Resurrection from sinne; and that by another glasse too; wee see wee haue a Resurrection of the body, from the mileries

and calamities of an life. This Refurrefoods, thewes

the Resurrection of

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the section of both Martyrs under the Martyrs winder the Martyrs winder the Martyrs winder the with the folicitation for the heir folicitation of the botto glory, thou would thar, prese thee with heir folicitation for the y to glory, thou woullest pardon mee, if I hould presse thee by Prayer, for the accomof this Refurestion, which thou all begunne in me to

bealth.

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Deuotions:

bealth. But, Omy Go I doe not aske, who I might aske amille nor begge that which perchance might be worfe for mee. I have a Bed of finns; deligh in Sinne, is a Bed; have a grave of finne senselesnesse in sinne, is grave; and where L zarus had beene fom daies, I have beene fif yeeres, in this putrifact on; Why dost thouse call ince, as thou di dest him, with a los voice, linco my Son

Io. 11.

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is dead as his Body as I need thy thuno, O my God; thy muhe will not serue me. hou hast called thy mants, who are to orke vpon vs, in thine dinance, by all these jud Names, Winds, maters; where thou maters; where thou muldest be heard, thou it bee heard. When some concurred nd Chariots, and falls Sonne concurred with thee, to the maing of Man, there it but a feaking, but Saying; There, O

blef-

bleffed and glorious Tr nity, was none to bem but you three, and yo casily heare one and ther, because you fa the same things. Bu when thy Sonne cam to the worke of Re demption, thou spokest and they that heard it tooke it for Thunder and thy Some himself cried with a loud voice vpon the Croffe, twice

as hee, who was to prepare his comming

28.

Mat. 27 Tobn Baprift, was the 46.50. Poice of a cryer, and

not

Denotions. 553 of awbigharer. Still. bethy voice, it is a Prodice The e words, Dent. 5 Hy Mofes, Thou lest with a great voice, thou addest no more, Phee there of hat with thou halt hid, is and it is cuident, Priotic van freakt fo chone can binde vs Heare Hitt 3 a 31 Wet A thee The most high redibistooit what his Poice PVINE Bord 2 Sam. nared from heaven, it

the bee heard; But

Bb

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558	- Devations.
Pfal. 68	alfoa mightie voice; no onely mightie in power,
Ding so	may be heard, nor migh
	be beard, but mightical
	heard, and therefore ha
Pfal. 29.	thou beltowed a whole Platme ypon vs. tolead
V.	At to the confideration
	of thy paice. It is his a poice, as that thy Sonn
10. 5.25.	faics, the dead shall bear it; and thats my state
2 Sum. 22.	thou not speake to me
Apo. 1.	in the veffettual loudness
42. j	oli da an

Dauotions. 555 bee turned about to see voice: lometimes we too curious of the rument, by what man Speakes; but thou akelt loudest, when ou speaked to the There was filence, Aboard a poice, laies Iob.4.16 16 is to thy servant Iob. I d arken after thy poice, thine Ordinances pand teke not a whispering Conventicles; but yet, my God Speake louder, C at le thought dec are thee now, then I lay heare nothing but no Bb 2 thee.

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My bed of finne is no

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I, not desperatly euill, thou doest call mee of it; but myrifing rofit is not good, (not fiely good) if thou I not louder, and hold now I am ap Omy Lam afraid of a ardfull application of ole words, when a man th done, then bee begin- 16id.v.7. sh; when his body is mble to finne, his finmemory finnes ouch old sinnes againe; d that which thou ouldesthaue vs to reimber for capunctions Bb 3 wc

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558	Denotions.
1 Sam. 19.15.	wee remember with de- light. Bring him to me in his bed, that I may kill him, faies Saul of Dauid;
2 Cbro. 24. 25.	Thou hast not said so, that is not thy voice least his owne fernants slew him, when hee was sickein his bed; Thou hast
1. 15.70	my feruants should so much as neglect mee, or
Amos 3. 12.	ficknesse: Thou threat nest, that as a shepheard takes out of the mouth of the Lion, two legs, or a
	peece of an eare, so shall

Denotions. 559 schildren of Ifrasl, that 775 vell in Samaria, in the ill ner of a bed, abot in Dan d; fam, in acritalo bestan 0, wwwy bid hardoubny C. ex that are secure from ts inger, m shall perish; IJ hwhilehmore might 1 who was in the bed of ath, die? But thou hast of dealt fo with mee. other brought out ficke 18t. s. afons in bads, that thy mant Peters Shadow ight over-shadow them; thou haft, Qiny God, over-shadowed mice, reched mee Bur when Bb 4 will VIII

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will have does moral when wilt thou doc all? when will thou fpeake maky Volunt relation? when witudion bid meesake Mar. 9 6 op my bed and walke? Asmy bed is my affer ctions, when shall theart them lo as to fubdue them ? As my bed is my afflictions, when shalld beare them fo, as notto murmure at them? When Shall I take op my bedand malke? not lie downe vp onit, as wis my pleasure, not finke buder it, asitis my correction ? But, O

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God, my God, the of all flefb, and of I spirit too, let me bee ontent with that in my inting Spirit , which ou declareft in this waied fleft, that as this ody is content to fit lill, that it may learne to land, and to learne by landing to walke and by walking so travell, fo my foule by lobeying his thy ropice of rifing, may by a farther and farhergrowth of thy grace, docood top and bee fo Mablished, as may re-Bbs other moue

moue all fuspitions, all tealousies, betweene thee and mee, and may speake and beare in tuch a woice, as than still I may bet acceptable to thee, and farisfied from thee

21. PRAYER

DEternall and most gracious God, who hast made little things to signific great, and contained the infinite merits of thy Sonne in the material Baptisme, and in the Bread and Wine of thy other

ther Sacrament, vnto vs. weine the facrifice of the whamblothanks, that a lion haft not onely af. rded mee, the abilitie e, onle out of this bed of mainesse & discomfort, odly rifing, by thy grace, mearnest of a second remeetion from finne, ndrof a third, to lever. fing glory. Thy Sonne imleltegalovaics infinite abimselfe, &incapable faddition, was yet plead to grow in the Vin mawombe, 80 to grow uori: 10

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in stature, in the light of men. Thy good purpoles vpon mee, Lanow hauetheir determination and perfection, in thy hely will vponomeca there thy grace is, and there I am altogether; but manifelt thelo vino me in thy feaform, and in thy measures and degrees than I may hot lonely have that comfore of knowing thee to be infinitely good, but that allo of finding, thee to bee cuery day better and butter to mee: and that as thou

ou gavelt Saint Paul, Meffenger of Satan bumble him, lo for my miliation, thou marelt remetby felfe, in this newledge, that what locuer thou af rd mee to days yer I hould perilh to morrow, d had not somorrowes the toon Therefore di age of thee my daily had; and as thou gauest medahetbread of forcond many daios, rand ince the bread of hope be fome, and this day he bread of possing, in rifing Souther

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rifing by that strength, which thou the God of all strength, hast infused into me, fo, O Lord, continue to meethe brend of life; the spirituall bread of life, in a faithfull affine rance in thee; the facras mentallbread of life, ina worthy receiving of thee and the more realt bread of life, in an eucr lasting romion to thea I know, Obligad, that when thou hadft created Angels, and they faw thee produce fowler and fift, mand orbeafter, mands wormes;

ormes, they did notimmune thee, and fay, M wee have no better reatures than thefe, no ater companions than lefe; but staid thy leiire, and then had man divered ouer to them, or much inferiour in mure to themselves. No more doe I, O God, now that by thy first reie, I am able torife, mportune thee for preent confirmation of malth; nor now, that withy mercie, I am rought to fee, that thy correction

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correction hath wrought medicinally vpon mec, prefume I ypon that Spiritual Strength I have; but as I acknowledge, that my bodily Strength is subject to every puffe of wind, fois my spirituall Arength to every blast of vanitie. Keepe me therefore still, Omy gracious God, in fuch a proportion of both Arengths, as I may fill have fomen thing to thanke thee for, which I baue received, & still something to pray for and aske at thy hand 22. Sit .

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Sir morbi fomes

tibi cura;

Physicians confider

the root and occasion, the embers, and coales,

and fuell afthe disease,

shach forted sterme

MEDITATION

hath man taken, in king himselfe? how ady is the house euclay to fall downe, and

and how is all the ground ouer-spread with weeds all the body with difeafes where not onely every turfe, but cuery frome beares weeds; not onely overy mufcle of the flel but every bone of the bo dy, hath some infirmitie; cuery little flint upon the face of this soile, hath some infectious weede, cuery tooth in our head, luch a paine, as a constant man is afraid of, and yet ashamed of that feare, of that sense of the paine How deare, and how of ten

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a rent doth Man wfor this farme? hee convice a day; in orblemeales, and how detime he harh toraife rest? How many bo daies to call him from labour? Every day is ife-holy day, halte spent sleepe. What reparams, and subsidies, and tributions he is put to, dides his rent? What dicines, besides his diand what Inmates eis faine to take in, bedes his owne familie, nat infectious diseases, from

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from other men. Adam might have had Para dife for dressing and her ping it; and then his rem was not improved to fuch a labour, as would have made his brow fweat; and yer he gaucil ouer; how farre greater a rent doc wee pay for this farme this body, who pay our felues, who pay the farme it felfe, and cannot live vpon it? Neither is our labour at an end, when wee hauceut downe some meed, as foone as it fpring vp, front cor-

spected some voiolent dangerous accident A difeafe, which would me delitroica speedily; when wee haue puld vp that weed, from e very root, reconcred airely and foundly, from particular disease; in the whole ground is an ill nature, the whole Meill difposed; there are clinations, there is a openfinesse to difeases the body our of which thour any other diforr, diseases will grow, nd fo wee are put to a con-

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8 10 10

continual labour vpou this farme, to a continu all studie of the whole complexion and constitu tion of our body. In the distempers and diseases of soiles, sourenesse, drinesse, meeping, any kinde of barrennesse, the remedy and the phylicke, is, for a great part, lometimes in themselves; sometime the very fituation relecues them, the banger of a bill, will purge and vent his owne malignant moisture; and the burning of the ypper tur fe

for some ground (as hb from cauterizing) is a new and a ruigo is youth into that foile, dthere rifes a kinde of mix out of the albes, ruitfulnesse out of that re, and by that, which the barrennest of all, And where the er loiles, which for h contributed helpe 20

Devotions.

fielde to them, from Marle in other bils, o from fimie fand in other floores grounds help themselves, or hurt no other grounds, from whence they receive belpe. But I have take a farme ar this hard fen and vpon those beaut covenants, that it can af ford icidle to below, ind part of my body, if i werecut off, would thre another part in fome Exes it might preferde found part, but in no cafe recover an infected) and

he diffry body may have by Physicke, any Medi-from another body, in Man from the flesh another Man (as by luminy, or any such demany, or any luch imposition,) it must extern a man that is end, and not, as in other soiles, which are never the worse for contributing their Marle, or heir fat slime to my nound. There is nothing the same man, to helpe and to helpe one another, in this sort, by way of Cc Phy-

Phylicke) but that hee who ministers the helpe, is in as ill cafe, as he that receives it would have beene, if he had not had it; for hec, from whole body the Phylicke comes, is dead. When therefore I tooke this farme, viiderrooke this body, 1 undertooke to draine, not a marifby but a moat, where there was, not water mingled to offend, but all was mater; I vndertooke to perfume dung, where no one part, but all was equally

onfauory; I vindertooke o make fuch a thing wholfome, as was not wifon by any manifest quality, intense beat, or old, but poison in the phole substance, and in hespecifique forme of it. To cure the Sbarpe accilents of diseases, is a great worke; to cure the difuse it selfe, is a greater; but to cure the body, the not, the occasion of difufes, is a worke refered for the great Physiian, which he doth neer any other way, but by Cc2

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by glorifying these bodies, in the next world.

12. EXPOSTVLATION.

Y God, my God, what am I put to, when I am put to confider, and put off, the root, the fuel, the occasion of my ficknesse? What Hypocrates, what Galen, could thew mee that in my body? It lies deeper than fo; it lies in my soule: And deeper than lo, for we may wel confider the body, beforethe Soule

fulle came, before inaimation, to bee without fine; and the foule bebreit come to the body, before that infection, to ewithout finne; finne is he root, and the fuel of Il ficknesse, and yet that which destroies body se fale, is in neither, but in bibtogether; Itisin the mion of the body and oule; and ; O my God, fould I prevent that, or an I dissolve that? The not, and the fuell of my sknesse, is my finne, my dual finne; but even Cc3 OW Z

that finne hath another root, another fuell, originall finne; and can I deuest that? Wiltthoubid me to Separate the leuon, that a lumpe of Dowe hath received, or the falt, that the water hath constacted, from the Sea? Dost thou looke, that I should so looke to the fuell, or embers of finne, that I neuer take fire? The whole world is a pile of fagots, vpo which wee are laid, and (as though there were no other) we are the bellowes. Igno-

Imorance blowes the fre, He that touched any mcleane thing, though he knew it not, became ondeane, and a facrifice was Num. 15 nquired, (therefore a fin imputed) though it were done in ignorance. Ignovance blowes this Coale; but the knowledge much more; for, there are that Rom, 1 mon thy judgements, and yetnot onely doe, but have pleasure in others, that be against them. Nature blowesthis Coale; Byna- Epb.2.3 we wee are the children f wrath: And the Law and Cc 4 blowes

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1 <i>20.</i> 3.4.	blowes, it, thy Apostic Saint Paul, found That sinne tooke occasion by the Law, that there fore because it is forbid den, we do somethings If wee breake the Law wee sinne a Sinne is the
er. 6.7.	transgression of the Law, And sinne it selfe becomes a Law in our members. Our fathers have imprinted the seed, insuled a spring of sinne in vs. As a fountaine cast eth out our maters, mee sast out our mickednesse; but we have
SECURITY OF THE PROPERTY OF	done Svorse than our fa-

bers. We are open to inmite tentations, and yet, sthough we lacked, we re tempted of our owne As. And not fatisfied with that, as though we were not powerfull mough, or cunning mough, to demolifh, or indermine our selues, when wee our felues aue no pleafure in the line, we finne for others ikes. When Adam fin- Gen. 3.6. med for Eucrofake, and Salomon to gratifie his Reg. wines, it was an roxori- 11.3. m fine: When the lud:

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ny God, to discharge my selfe, of my selfe, before I can be well? When whom bidft me to put of Eph. 4. he old Man, doest thou meane, nor onely my d babits of actual sin, utthe oldest of all, origifinne? When thou biddest me purge out the men, dolt thou meane, or only the fowrenesse fmine owneill contraded customes, but the mate tincture of fin, imprinted by Nature? How Chall I doe that which thou requireft, and

and not falk fie that which chou hast said, that fin is gone over all? But, O my God, I preffe thee not, with thine owns text, without thine owne comment; I know that in the state of my body, which is more discernible, than that of my foule, thou dost effigiate my Soule to me. And shough no 4 natomist can say, in dif lefting a body, here lay the coale, the fuell the occasion of all bodily difeafes, but yet a manmay haue fuch a knowledge of

of his count constitution on; and bodily inclinaion to difeases, as that semay prevent his danmin a great part : 10 hough wee cannot afigne the place of origisall finne, nor the Nature ofit, so exactly, as of astuall, or by any dilirace deuest it, yet haing mashed it in the wal et of thy Baptisme, wee have not onely fo cleaned it that wee mey the better look, vpon it, and discerne it, but lo weakred it, that how focuer it 200 in

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may retaine the former nature, it doth not retaine the former force, and though it may have the same name, it hath not the same venome.

22. PRAYER.

hard to the Marchael

Deternall and most gracious God, the God of securitie, and the enemie of securitie too, who wouldest have vs alwaies sure of thy love, and yet wouldest have vs alwaies doing something

thing for it, let mee alwaies so apprehend thee, s present with me, and et so follow after thee, sthough I had notaprehended thee. Thou mlargedst Ezechias lease or fifteene yeeres; Thou enewedst Lazarus his ale, for a time, which weknow not : Butthou de never so put out my of these fires, as that hou didst not rake vp beembers, and wrap vp future mortalitie, in hat body, which thou udst then fo reprieued. Thou SOMME

Thou proceedest no o. therwise in our soules, Oour good, but fearefull God: Thou pardonest no finne fo, as that that finner can sinne no more; thou makest no man so acceptable, as that thou makeft him impeccable. Though therefore it were a diminution of the largeneffe, and derogatorie to the fulnesse of thy mercie, to looke backe vponthose finnes which in a strue repentance, I have buried in then wounds of thy LundIT Sonne,

ome, with a iealow or spicious eie, as though hey were now my when I had fo ensferred them vpon by Sonne, as though bey could now bee raito life againe, to conmne mee to death, when they are dead in in who is the fountaine flife, yet were it an iregular anticipation, and in insolent presumption, othinks that thy present vercie extended to all by future finnes, or that here were no embers, no coales cid

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Devotions.

codles of future finnes left in mee. Temper therefore thy mercie fo to my Joule, O my God that I may neither de cline to any faintness e spirit, in suspecting thy mercie now, to bec lefe hearty, leffe fincere, than itvies to be to those who are perfitly reconciled to thee, nor presume so of it, as either to thinke this present mercie an antidote against all poisons, and so expose my selfe to tentations, vpon confidence that this thy mercie

the shall preserve mee, or the hat when I doe cast my so die into new sunes, I d may have new mercie at e-my time, because thou didst so easily afford y nee this.

as it is in the Cities, thu Witch roo Eel hard rung

ms , 227 1002317 prine embers, you may he downe, and

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23.—Metusque, Relabi

They warne mee of the fearefull danger of relapping.

23. MEDITATION.

T is not in mans body, as it is in the Citie, that when the Bell hath rung, to court your fire, and rake up the embers, you may lie downe, and fleepe without feare. Though you have by physicke

byficke and diet, taked bisp the embers of your feafe, stil there is a feare he fa relapse; and the e reater danger is in that. uen in pleasures, and in ines, there is a propriety, Meum & Tuum; and a nan is most affected with that pleasure which bis, bis by former enlying and experience, nd most intimidated ith those paines which g bis bis by a wofull nle of them, in former fictions A couetous fon, who hath preoch cupated

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cupated all his senses, filled all his capacities, with the delight of gathe ring, wonders how any man can haue any taste of any pleasure in any opennesse, or liberalitie; So also in bodily paines, in a fit of the stone, the patient wonders why any man should call the Gout a paine : And hec that hath felt neither, but the tooth-ach, is as much afraid of a fit of that, as either of the other, of either of the other. Difeafes, which we neucr

cs, ever felt in our selves, cs, sime butto a compaßiof others that have y dured them; Nay, te mpassion it selfe, comes ono great degree, if wee de not felt, in some supertion, in our selves, dendole in another. ofe torments in their altation, our felues, vvcc unblo at a relapse horis tycex must park rough all those fierie es, and faile thorow h those overflowing sweats,

Deuotions.

(weats, when wee must watch through all these long nights, and mourne through all those long daies, (daies and nights lo long, as that Nature her felfeshall sceme to be perwerted, and to have put the longest day, and the longest night, which should bee fix moneths alunder, inco one natu rally on maturall day) when wee must stand at the fame barre, expect there turne of Phyfitians from heir confulrations, and nee becture of the lame verdict.

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perdict, in any good Inleations, when we must oc the same way ouer gaine, and not see the me iffue, this is a state, condition, a calamitie, in espect of which, any ther ficknesse were a mualescence, and any reater, lesse. It addes to heaffliction, that relapwher ficknesse were a mualescence, and any reater, leffe. It addes to hare, (and for the ntol) art iultly) imputed to ur felues, as occasioned by some diforder in vs; and so we are not onely asine, but active, in our ownerwine; we doe not D donely per justly) imputed to

onely stand under a falling bouse, but pull it downe voon vs; and wee are not onely executed, (that implies guiltinelle) but wee are executioners, (that implies difbonor;) and executioners of our selves, (and that implies impietie.) And wee fall from that comfort which wee might have in our first ficknelle from that meditation Alas bow generally gerable is Man and bow subiect to deseases; (for in that it is some degree of comfort,

omfort, that wee are but whe state common to Il) we fall, I fay, to this afcomfort, and felfaccuing, & selfe condemning; Mas , how conprouident, and in that, how onbankfull to God and bis nstruments am I, in maling so ill rose of so great benefits, in destroying so sone, so long a worke, relapfing, by my disorlars to that from which they had delivered mee; and fo my meditation is fearefully transferred from the body to the WEE Dd2 minde,

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minde, and from the confideration of the ficknesse, to that sinne, that finfull carelefnesse, by which I have occafioned my relapfe. And amongstthemany weights that aggravate a relapse, this allo is one, that a relapse proceeds with a more violent dispatch, and more irremediably, because it finds the Countrie weakned, and depopulated before. V pon a ficknesse, which as yet appeares not, wee can scarce fix a feare, because WCC

wee know not what to feare; but as feare is the bufieft and irksomest affection, lo is a relapse (which is still ready to come) into that, which is but newly gone, the nearest object, the most immediate exercise of has affection of feare. to mee, that! I wone bed able to outsibrow che worke of all you, and relapse mee those spirit mont Dd 3 23. Exwhich your infinite may onverbelier withdraying me's Though thou; O vin

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23. EXPOSTVLATION.

AY God, my God, my God, thou mightie Father, who haft beene my Phyfitian ; Thou glorious Sonne, who halt beene myphyficke; Thou bleffed Spirit, who haft prepared and applied all to mee, shall I alone bee able to ouerthrow the worke of all you, and relapse into those spiritual ficknesses, from which your infinite mercies haue withdrawne me? Though thou, O my

my God, hour filled my measure with mercie, yet my measure was not so large, as that of thy whole people, the Natiin, the momerous and dorious nation of Israel; and yet how often, how often did they fall into relapses? And then, where s my assurance? how cafily thou passeds ouer many other finnes in them, and how vehemently thou infiltedit in those, into which they so often relapsed; Those were their murhadino Dd 4 murings

murings against thee, in thine Instruments, and Ministers, and their turnings vpon other gods, and embracing the Idolatries of their neighbours. Omy God, how Sipperie a way, to how irrecoverable a bottome, is murituring? and how necretby felfe hee comes, that murmures at bim, who comes from thee? The Magistrate is the garment in which thou apparellest thy felfe; and hee that shoots at the cloathes,

doathes, cannot say, hee meant no ill to the man: Thy people were careful examples of that; for, how often did their nurmuring against thy Ministers, end in a departing from thee? when they would have other officers, they would have other gods; and still to daies murmuring, was morrowes Idolatrie; As their murmuring induced Idolatrie, and they relapsed often into both, I have found in my felte, Omy God, (O Dd s my

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my God, thou hast found it in me, and thy finding it, hath shewed it to ma) fuch a transmigration of finne, as makes mee afraid of relapfing too. The soule of sinne, (for wee have made finne immortall, and it must have a foule) The soule of sinne, is disobedience to thee; and when one finne hath beene dead in mee, that foule hath passed into another finne Our youth dies, and the finnes of our youth withit; some finnes

somes die a violent death, and some a naturall; pouertie, penurie, imprisomment, banishment, kill ome finnes in vs, and some die of age; many waies wee become onable to doc that sinne; but still the soule lives, and passes into another finne; and that, that was licentiousnesse, growes ambition, and that comes to indeuotio on, and Spirituall cold neffe; wee haue three lines, in our flane of finne and where the fanes of youth de de la

youth expire, those of our middle yeeres enter; and chole of our age after them. This transmigration of finne, found in my felfe, makes me afraid, O my God, of a Relapfe: but the occasion of my feare, is more pregnant than fo; for, I have bad, I baue multiplied Relapfes already. Why, Omy God, is a relapse so odious to thee? Not fo much their murmuring, and their Idolatry, as their relapsing into those finnes, decines to affect thee,

thee, in thy disobedient people. They limited the boly one of Israel, as hou complainest of hem: That was a murmuring; but before thou chargett them with the fault it felfe, in the same place, thou chargelt them, with the iterating, the redoubling of that fault, before the fault was named; How of did they prouoke mee in the Wildernesse; and mieue me in the Defart? That which brings thee to that exasperation agains 111

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Num, 14

against them, as to say, that thou wouldest breake thine owns oath, rather than leave them conpunished, (They shall not see the land, which I sware counts their fathers) was

lof. 23.

conto their fathers) was because they had tempted thee ten times, infinitely; vpon that, thou threatnest with that webemencie, if ye do in any wife goe backe, know for a certainty, God will no more drive out any of these Nations from before you; but they shall be snares, and traps runto you, and fooirges

myour fides, and thornes n your eies, till ye perish. No tongue, but thine one, Omy God, can expresse thine indignation, against a Nation relapsing to Idolatry. Idolatry in any Nation is deadly; but when the difcase is complicated with a relapse (a knowledge and a profession of a former recoverie) it is desperate: And thine aner workes, not onely where the evidence is pregnant, and without exception, so thousaiest, staffeh. when

Dent,13

when it is said, That certaine men in a Citie. have withdrawne others to Idolatrie, and that inquirie is made, and it is found true, the Citie, and the inhabitants, and the Cattell are to bee destroied) but where there is but a suspicion, a rumor; of such a relapse to Idolatrie, thine anger is awakened, and thine indignation Stirred. In the government of thy leruant Iofua, there was a voice, that Reuben and Gad, wish these of Ma

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nasseb,

raffeb, had built a new star. Israel doth not and one to enquire; but the whole congregation gathered to goe rup to parre against them; and there went a Prince of wery Tribe; And they biect to them, not lo much their present dedination to Idolatry, as heir Relapse; is the ini Nam.25 quity of Peor too litthe for rus? An idelatry formerly committed and punished with the laughter of twenty foure thousand delinquents. At il correct last

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last Reuben, and Gadla tisficthem, that that Al. tar was not built for Idolatry, but built as a patterne of theirs, that they might thereby professe themselues to bee of the same profession, that they were; and so the Army returned without bloud. Euch where it comes not lo farre, as to an actual Relapse in to Idolatry, Thou, O my Go D, becomment lensible of it; though thou, who feelt the heart all the way, preuentest

mich all dangerous efits, where there was will meaning, how cuer ere were occasion of ficious rumours, given othine Israel, of relap-Soodiow to thee, & aggnauating a weight pon sinne, is a relapse. or, O my God, why is ŧ fo? so odiom? It must t o for because hee that S ath finned, and then A COR epenied, hath meighed lod and the Deuill in a ballance; hee hath beard h Godand the Deuill plead; 10 and after hearing, given e-Iudge-A rous

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Tertull.

Iudgement on that fide, to which he adheres, by his subsequent practife; if he returne to his finne, hee decrees for Satan, he prefers finne before grace, and Satan before God; and in contempt of God, declares the precedency for his adversary. And a contempt wounds deeper than an injury; a relapse deeper, than a blasphemy. And when thou half told me, that a relapse is more edieur to thee, neede I aske why it is more dangelangings rous,

mu, more pernitions to 0 .? Is there any other reasure of the greatnesse C of my danger, than the reatnesse of thy displeame? How fitly, and how earefully hast thou exrefled my case, in astorm Sea, if I relapse? (They munt rop to Heaven, and Psa. 107 bey goe downe againe to

epentance, and my repfe hath cast mec farher from thee : The end Mat. 1 f that man shall be morfe than the beginning, saics thy

be depth:) My sicknesse rought mee to thee in

622	Deuotions.
10,8, 14.	thy Word, thy Sonne My beginning was fick nesse, punishment for sin but a worse thing ma follow, saies he also, if I so againe: not onely death
Mar.14	which is an end, work than ficknesse, which was the beginning, bu Hell, which is a begin ning worse than tha end. Thy great seruan
70.	he denied him against but all before Repen
	o, if thou haddest end re-admitted Adam int

paradise, how abstinentby would hee haue walked by that tree? and
would not the Angels,
that fell, haue sixed themselues upon thee, if thou
hadst once re-admitted
them to thy sight? They
neuer relapsed; If I doe,
must not my case be as
desperate? Not so des-

perate, for, as thy Maie-

fie, so is thy Mercie,

both infinite: and thou

who halt commanded

me to pardon my brother

seuenty seuen times, hast

limited thy selfe to no

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Ecclus.2.

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Number. If death were ill in it felfe, thou wouldest neuer haue raised any dead Man, to lifeagaine, because that man must necessarily die againe. If thy Mercy, in pardoning, did to farre aggravate a Relapse, as that there were no more mercy after it, our case were the worfe for that former Mercy; for who is not vnder, euen anecessity of finning, whilst hee is here, if wee place this neckity in our own infirmity, and not in thy decree? rc

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ecree ? But I speak not is, O my God, as prering a way to my Replout of prefunction, ut to precludeall acces s of desperation, though out of infirmitly should two Supplication. steples Meditated voor the waste, which that h money Pavay Brids To and confidered Eternall and most gracious God, who hough thou beest ever ofinite, yet enlargest thy elfe, by the Number of

our prayers, and takest

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Devotions

our often I spelitioners & thee; to be an uddition to thy glany and thy girean nefferasener voorallock cafions, fo now, O my God, I come to thy Ma leftie wichitud Progens two Supplications. I have Meditated vpon the lelouzie, which thou hast of thine owne shonour; and confidered, that Nothing can tome ned versa violating of that henor need to the Number of a feorne to thee, then to fue out thy Pardon, and receive the Sent of Recon-

Peronciliation to thee, and then returne to that hore, for which I meeded, and had thy pardon before. I know that this omes to neare, to a making thy holy Ordinanes, thy Word, thy Sacraments, thy Seales, thy Orace, instruments of my Spiritual Fornications. Since therefore thy Correction bath brought mee to luch a participation of the felfe (thy felfe, O my God, cannot bee panted) to fuch an intine possession of thee, as that Ee 2

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Denotions.

I durst deliver my felf ouerto theethis Minus If this Minute thou wouldst accept my dif folution, preserve me, O my God the God of confuncie, and perfeuerance, in this state, from all relapses into those simes, which have induced thy former Judgements vpon me. Bur because, by too lamentable Experience, I I know how flippery my customs of sinne, have mademy wayes of finne, I presume to adde this pelation too, That if my

firmitie ouertake mee, ou for sake mee not. sy to my Soule My Some thou haft finned doe Eccle nomore; but fay also, hat though I doe, thy Spirit of Remorce, and Compunction shall never epart from mee. Thy oly Apostle, Saint Paul, 2.Cor. was shipwrackd thrice; & yet stil faued. Though the rockes, and the fands, the beights, and the shalloves, the prosperitie, and the adversitie of this world do diversly threaen mee, though mine

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Timo.I.

owne leakes endanger mee, yet, O God, let mee neuer put my felfe aboard with Hymeneus, nor make shipwracke of faith, and a good Conscience, and then thy longlind, thy enertasting Mer= cy, will visit me, though that, which I most earnestly pray agains, should fall vpon mee, a relapse into those sinnes, which I have truely repented, and thou hast fully pardoned.

onim FINIS.

